DOCUMENT RESUME

ED 211 628 UD 021 913

AUTHOR Kumagai, Gloria, Ed.; Shiraiwa, Sharon, Ed.
TITLE Asian American Curriculum Guide: Elementary and Secondary. Integrating Asian American Curriculum into the Classroom.
INSTITUTION Saint Paul Public Schools, Minn.
SPONS AGENCY Office of Education (DHEW), Washington, D.C.
PUB DATE Jun 80
NOTE 275p.; Some tables may be marginally legible due to reproduction quality of original document; for related documents, see UD 021 912, ED 179 658-660 and ED 180 992. Funded by ESEA, Title IV, Part C, P.L. 93-380.

EDRS PRICE MF01/PC11 Plus Postage.
DESCRIPTORS *Asian Americans; *Cultural Awareness; *Cultural Background; Curriculum Guides; Elementary Secondary Education; Ethnic Stereotypes; Instructional Materials; Lesson Plans; *Multicultural Education; Resource Materials

ABSTRACT

This curriculum guide consists of lessons and activities intended to help preschool, elementary, and secondary school students to gain a positive awareness and understanding of Asian Americans. The guide was developed by teachers in St. Paul, Minnesota during an inservice training program conducted as part of the project "Integrating Asian American Curriculum into the Classroom", funded by Title IV-C of the Elementary and Secondary Education Act. The lessons, which are based on different aspects of Asian History and culture, are structured in a conceptual format. Each lesson plan indicates the appropriate subject and grade level in which the lesson should be integrated, key concept(s), generalizations, behavioral objectives, teaching activities and procedures, evaluative procedures, and resources and materials. Supplementary materials provide additional information on specific aspects of the Asian American heritage and may be used to enrich many of the lessons in the guide. An annotated bibliography and a list of audio visual materials are appended. (MJL)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ST. PAUL BOARD OF EDUCATION

BOARD CHAIRPERSON

Robert D. Lowe, Sr.

CLERK	VICE CHAIRPERSON	TREASURER
William Magnuson	Eleanor Weber	James S. Griffin

MEMBERS

Rosilyn Carroll	Daniel B. Bostrom	Catherine Piccolo

SUPERINTENDENT OF SCHOOLS

Dr. George P. Young

DEPUTY SUPERINTENDENT

Kenneth A. Berg

St. Paul Public Schools
Independent School District No. 625
360 Colborne Street
St. Paul, Minnesota 55102

ASIAN AMERICAN CURRICULUM GUIDE: ELEMENTARY AND SECONDARY

INTEGRATING ASIAN AMERICAN
CURRICULUM INTO THE CLASSROOM

Funded by ESEA, Title IV, Part C
P.L. 93-380

SUPERINTENDENT OF SCHOOLS

Dr. George P. Young

ASSISTANT TO THE SUPERINTENDENT FOR URBAN AFFAIRS

Teresa Mardenborough

PROJECT STAFF

Gloria L. Kumagai — Project Director

Sharon Shiraiwa — Asian American Curriculum Specialist

Kay Kuettel — Secretary

The activity which is the subject of this report was supported in whole or in part by the U.S. Office of Education, Department of Health, Education, and Welfare. However, the opinions expressed herein do not necessarily reflect the position or policy of the U.S. Office of Education, and no official endorsement by the U.S. Office of Education should be inferred.

June 1980

UD021913

File: GAAA (Cf. DJEI)

EQUAL OPPORTUNITY EMPLOYMENT
(Affirmative Action Policy)

No person shall, on the grounds of race, creed, sex, marital status, national origin, age or disability be subjected to discrimination in any program operated by the school district or in recruitment, consideration, selection, employment, or rates of compensation by the school district.

The school district shall actively pursue and comply with a program designed to provide equal employment opportunities for minorities, women, and handicapped persons within the school district and among its contractors.

Affirmative Action requires active and positive movement toward achievement of the goals and objectives of equal opportunity in all areas of employment to insure fair and equitable practices with regard to recruitment, hiring, promoting, transfer, and rates of compensation, termination and grievance procedures.

It is the policy of the Board to comply with federal and state law prohibiting discrimination and all requirements imposed by or pursuant to regulations issued thereto. Compliance shall be required in the case of any education program or activity, full time or part time, operated by the district for which it receives federal, state or local financial assistance.

Adopted 9/6/77

Independent School District No. 625, St. Paul, Minn.

ACKNOWLEDGEMENTS

Many people have contributed their time, knowledge, and enthusiasm to this three-year project. District staff, as well as community members, have helped develop both the program at the Asian American Resource Center and the curriculum materials produced each year. These materials include this Asian American curriculum guide and three previous guides, a teacher training manual, and an annotated bibliography of resources related to Asian/Pacific American history, heritage and contributions.

The project staff would first like to express our thanks to the Education Development Section, Minnesota Department of Education for their assistance. A special thanks is reserved for Tom LoGuidice, our first year project officer, who helped in the development of our first workshops. Appreciation is also extended to Dr. John Bowers, the project evaluator, for offering his suggestions and feedback during the past years.

The support and comments from our advisory committee has also been appreciated. During the past three years, these members have offered their time and encouragement to the project.

The project staff would like to thank Margaret Chan, a professional graphic artist for her artwork in the Asian American Curriculum Guides and the bibliography, and David Atkinson, St. Paul Schools, for his artistic assistance in these publications and other program products.

Finally, we would like to express our deep appreciation to the following teachers in the St. Paul Schools (public and private) who were concerned about the lack of curricula including Asian/Pacific Americans and participated in our inservice curriculum development workshops. Without their efforts and dedication, this publication would not have been developed.

Elementary:

- Kathleen Ames, Hancock
- Mary Louise Bardon, Hancock
- Delores Duchenes, St. Agnes
- Sandy Fox, Randolph Heights
- Audrae Johnson, Chelsea Heights
- Jeanette Juba, Roosevelt
- Phyllis Larson, Roosevelt
- Mary Meisinger, Daytons Bluff
- Linda Morgan, North End
- Delores Paatalo, St. Luke
- Sue Quisenberry, Hill
- Jean Robertson, Roosevelt
- Jewel Sawyer, Highwood Hills
- Jane Schmidt, St. Pascal Baylon
- Linda Scrubbs, Hancock
- Clara Shaw, Hancock
- Gail Smith, Roosevelt
- Myra Toconita, Cherokee Heights
- Shirley Verner, Hill
- Barbara Washington, Hancock

Secondary:

- Daniel Brick, Central Sr.
- Tom Cain, Humboldt Jr.
- Cheryl Carlson, Mounds Park Jr.
- Jan Carter, Harding Sr.
- Ted Joyce, Cretin Sr.
- Lana Mahoney, Mounds Park Jr.
- Bruce Robb, Como Sr.
- Bernice Taylor, Mounds Park Jr.
- Leslie Warner, Ramsey Jr.
- Jeanette Williams, Wilson Jr.

TABLE OF CONTENTS

I. INTRODUCTION 1

II. ELEMENTARY ASIAN AMERICAN CURRICULUM

- Tangrams - A Chinese Puzzle (Preschool) 3
- Block Printing of India (K) 7
- Chinese Ribbon Dance (K) 9
- A Korean Folktale: "The Story Bag" (K) 11
- "Nhay Lo-Co:" Game of Vietnam (K) 13
- Asian American Children and Me (K-1) 14
- Asian Body Part Words (K-1) 17
- Developing an Awareness for Asian American Children's Folksongs (K-1) 19

- Families (1) 21
- Feelings (1) 23
- New and Different Foods (1) 25
- Why We Are Called Asian Americans (1) 27
- Asian American Cooking Utensils and Household Items (1-2) 31

- People of Hawaii (2) 34
- Language of Hawaii (2) 38
- Making Paper (2) 42
- Graphs (2-3) 44
- Measurement (2-3) 48

- Japanese American Paper Folding (3) 55
- Banana Poi (3) 59
- Chinese Dragon Masks (3) 62
- Folktales (3) 65
- Chinatown is More Than a Place to Eat (1-4) 71

- Rabbit Folktales From Asia (4) 75
- The Story of Chinese Characters (4) 80
- Who's an Asian American? (6) 84
- Pilipino Sipa Ball (6) 86
- The Sharing Syndrome (6) 89
- Vietnamese Folktales (6) 94

III. SECONDARY ASIAN AMERICAN CURRICULUM

JUNIOR HIGH

- Drawing Inclined Lines and Angles/Vietnamese Lunar Calendar 110
- Drawing Lines and Angles/Ko-no, Game of India 114
- Drawing Lines and Angles/Pilipino Game of "Dama" 116
- Drawing Vertical and Horizontal Lines/Konane 118
- Contributions of Asian Americans 122
- Geometric Origami 126

- Hindu Pyramid Puzzle 129
- Understanding Stereotypes and Prejudice 131
- Another Side of Chinatown 143
- Confronting Stereotypes 149
- Asian Americans: Why Did They Leave Their Countries? 154
- Recognizing Stereotypes 165
- Stereotyping in St. Paul 169
- Famous Asian Americans 173
- Asian Women 177

SENIOR HIGH

- Arts and Crafts of Asia 183
- Journal Keeping - Asian Americans and Me 186
- Media Stereotyping of Asian Americans 188
- Japanese American Relocation World War II/
  A Multimedia Presentation 190
- The Chinese Experience in the United States (Part I) 197
- The Chinese Experience in the United States (Part II) 201
- Korean Proverbs 205

IV. SUPPLEMENTARY MATERIALS

- Asian/Pacific American Heritage Week, 1980
  (Presidential Proclamation) 211
- I Visited the Asian American Resource Center 212
- Asian American Heritage Quiz 213
- Chinese Characters for Parts of the Body 215
- Hmong Pronunciations for Parts of the Body 216
- Pilipino Words for Parts of the Body 217
- "Hmong Discover America" 218
- "Paying for the Bride is Not American Way" 220
- "Sentence: Internment, Ostracism;
  Crime: Japanese Ancestry" 223
- Asian Americans: An Annotated Bibliography 232
- Audiovisual Materials 238

V. KEY CONCEPT INDEX 246

VI. SUBJECT INDEX 248

INTRODUCTION

This Asian American Curriculum Guide was developed as a result of the inservice training program of an ESEA, Title IV-C Project. "Integrating Asian American Curriculum into the Classroom " was based on a need for students to understand the status, needs and contributions of Asian Americans and for teachers to have assistance in integrating their curriculum. The project objectives were: 1) To promote an awareness of the history, heritage, needs and contributions of Asian Americans in our society and 2) To develop and disseminate Asian American curriculum for use in St. Paul classrooms.

The Program

In order for students to gain a positive awareness and understanding of Asian Americans, nonstereotypic and sensitive Asian American curriculum should be integrated into ongoing curricula.

Through inservice workshops, teachers in St. Paul (K-12) were assisted by project staff in the development of Asian American lessons. Using the resources available at the Asian American Resource Center (AARC) and local resource consultants, teachers integrated their existing classroom activities in all subject areas with the Asian American lessons developed at the Center.

The Asian American Curriculum Guide

The following lessons and activities were developed by elementary and secondary teachers during the inservice workshops at the Asian American Resource Center. Many of the lessons were selected from an entire unit and have been edited for general use. An introduction to Asian Americans (who they are, how diverse a group is it, etc.) should be provided to students before teaching many of these lessons.

These lessons were categorized according to grade levels. Lessons with similar key concepts and subject areas have been identified in the Key Concept Index and the Subject Index.

Curriculum Format

The lessons are divided according to grade level and teacher. Subject areas for each lesson are designated at the top.

Each lesson plan is structured in a conceptual format. Major ideas and organizational themes are provided under the Key Concept heading to facilitate the incorporation of the lesson into ongoing curricula.

The Generalization for each lesson provides teachers with a statement of the content emphasis. This generalization is followed by specific behavioral objectives. Activities in the lessons were designed to help achieve these student skills and performances.

The Teaching Procedures section outlines activities, discussion questions, worksheets, and supplementary ideas used to present the lessons' main ideas. To evaluate the effectiveness of these activities, specific wrap-up activities (or post tests) are provided in the Evaluative Procedures section.

A listing of books, articles and other materials needed for an activity, i.e., paper, glue, etc., follow the evaluative procedures, in the Resources and Materials section.

Supplementary Materials

The materials in this section provide additional information on specific aspects of the Asian American heritage. These resources can be used as supplementary material for many of the lessons in the curriculum guide.

The Asian American Curriculum Guide is not a complete and comprehensive unit on Asian American history and heritage. The lessons are intended to serve as a guide to educators; they are examples of ways to integrate Asian American curriculum into various subject areas. Teachers should feel free to adapt these lessons to meet their specific needs.

Additional resources and curriculum suggestions are available at the Asian American Resource Center, North End Elementary School, 27 East Geranimum, St. Paul, MN 55117. The Center staff welcomes your comments and requests for Asian/Pacific American materials for use in the classroom.

ELEMENTARY ASIAN AMERICAN CURRICULUM

NAME: Jewel M. Sawyer SCHOOL: Highwood Hills Elementary

SUBJECT: Fine Motor/Cognitive/Social GRADE LEVEL: Preschool

TITLE OF LESSON: Tangrams - A Chinese Puzzle

KEY CONCEPT(S): Shapes/Contributions

GENERALIZATION(S): Tangrams are a Chinese puzzle.

BEHAVIORAL OBJECTIVE(S): Children will be able to:

1) Identify a Chinese tangram.

2) Say the names of seven pieces (square, triangles, parallelogram).

TEACHING PROCEDURE(S):

1) Teacher will tell the following story using pictures of:

- A Chinese American girl/boy.
- A tangram square with seven divisions.
- Pieces that made up the square (seven).
- Chinese American girl/boy seated making up tangram designs.
- Several tangram designs (possibilities).

Story: There once was a Chinese boy named Tan (which is not a real Chinese name) who had a favorite ceramic tile. He carried it everywhere he went. One day he dropped the tile. It broke into seven pieces (count the pieces together). Tan never got the pieces together into the first (original) shape but as he tried, he created many other designs. (The teacher can change the main character to a girl if desired.)

TEACHING PROCEDURE(S):

2) Show film on tangrams, "Tangram" available from the District AV Library and review the shapes shown in the movie.

3) Learning Stations

- Have children create their own tangram shapes. "Now we have a chance to make some tangram designs. Here are seven tangram pieces. Let's count them. You may put them together anyway you choose and then we will trace around it when you are finished." (Offer praise and encouragement when appropriate.)

- When the designs are completed, the children can take them home with a note to their parents describing the tangram.

Supplemental Activity

The teacher can read the book, With My Hands, and discuss the many activities/creations hands can do.

EVALUATIVE PROCEDURE(S):

1) When the designs are finished, ask the children what they did. (What did you make? The response should be, "I made a tangram or a Chinese tangram.")

2) When asked, the children should also be able to identify the different geometric shapes in their designs.

RESOURCES AND MATERIAL(S):

- Pictures of a tangram square, the separate geometric pieces, a Chinese American boy or girl creating a tangram design, and several tangram designs.

- Film, "Tangram," Perspective Films Productions, 1975. (Available from St. Paul School Audio-visual Services Dept.)

- Construction paper for tangram activity.

- Black construction paper for background.

- Printed sheet telling the history of tangrams to go home with the children.

- With My Hands, Elizabeth A. Pellett, Deborah K. Osen, Ph.D., and Marguerite P. May, Aardvark Media Inc., Walnut Creek, 1974

NAME: _____

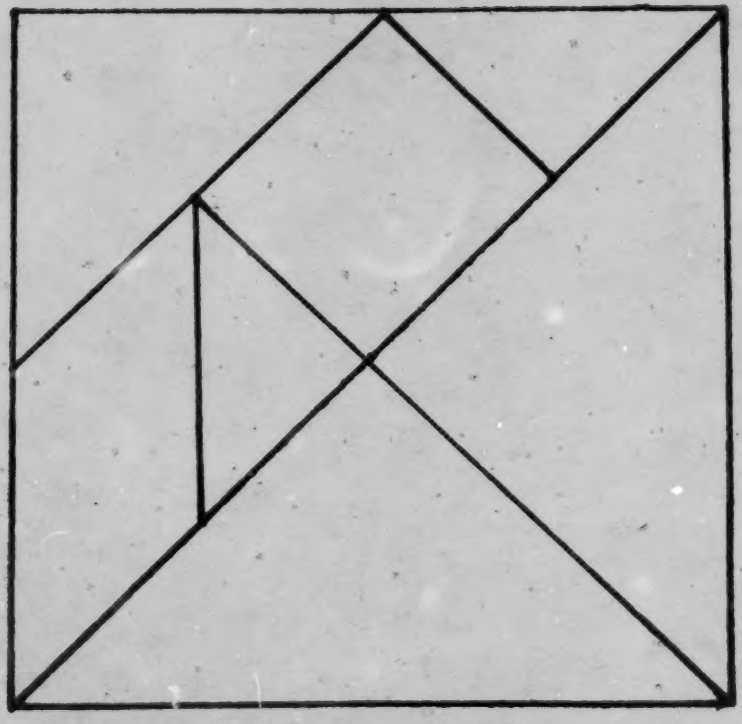
TANGRAMS: AN ANCIENT CHINESE PUZZLE

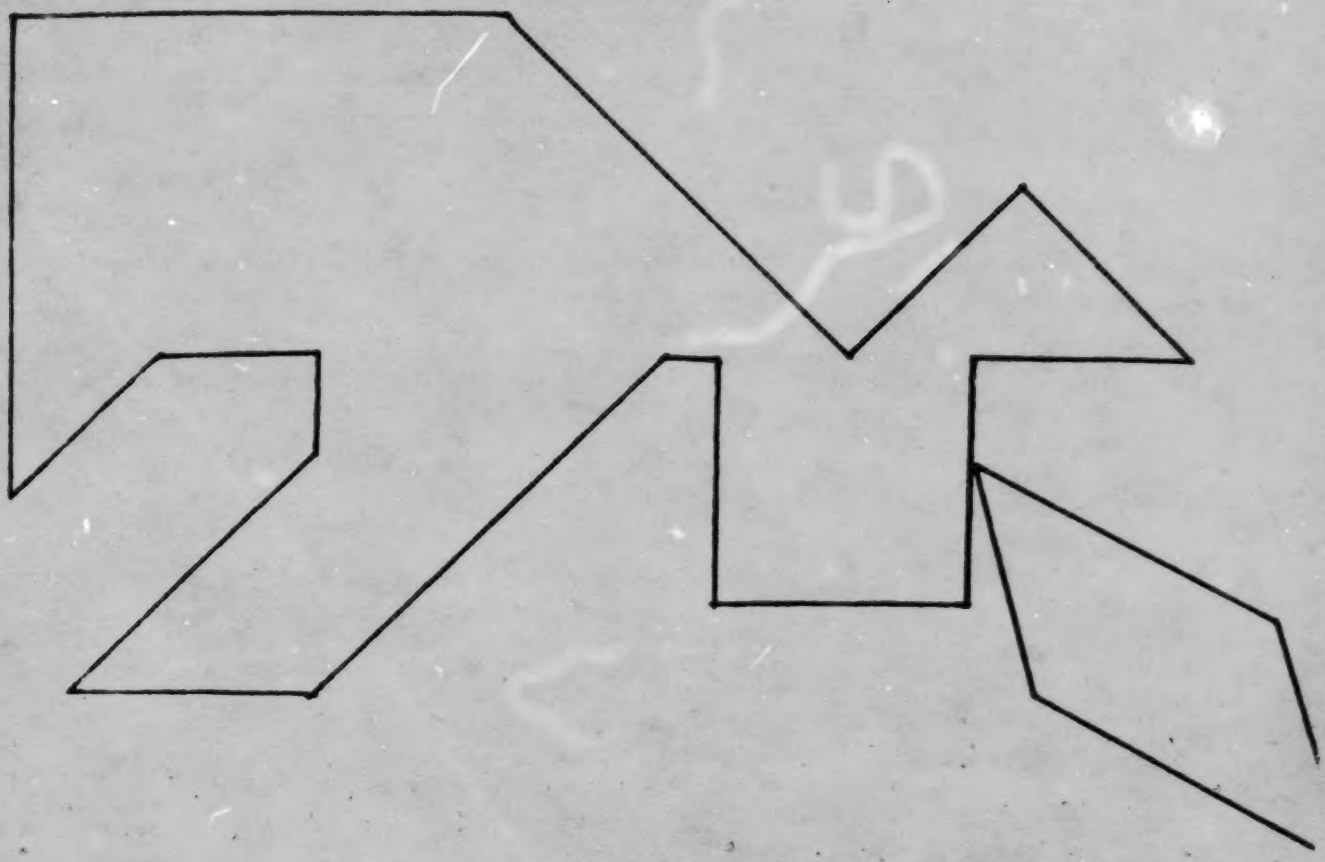
Tangrams probably originated in China several thousand years ago. There are many different ideas on how they started. One myth about the origin of tangrams deals with a Chinese nobleman named Tan who owned a valuable ceramic tile. One day he dropped this beautiful tile, and it broke into seven pieces. Tan spent the rest of his life trying to assemble those pieces into the original shape. As he tried, he created hundreds of other shapes and designs.

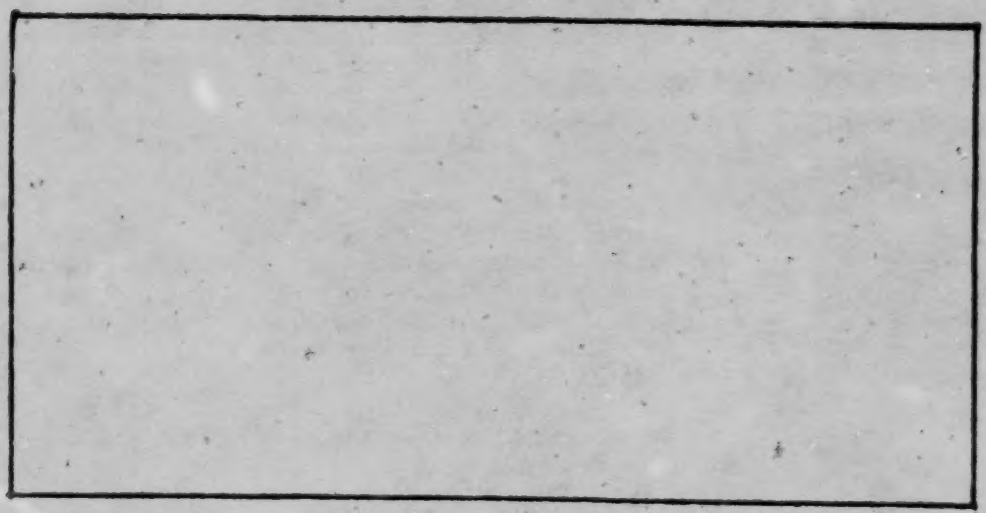
Directions:

1) Cut out the tangram pieces below.

2) Create the shapes shown on a separate page.







NAME: Jane E. Schmidt SCHOOL: St. Pascal Elementary

SUBJECT: Art GRADE LEVEL: Kindergarten

TITLE OF LESSON: Block Printing of India

KEY CONCEPT(S): Contributions

GENERALIZATION(S): One of the arts and crafts of India is block printing on fabric.

BEHAVIORAL OBJECTIVE(S):

1) The children will recognize block printing as a popular craft of India.

2) The children will create a wall mural by block printing on fabric.

TEACHING PROCEDURE(S):

1) Provide students with some background information on India. They should know that India is considered an Asian country and that South Asians have brought many cultural contributions to America.

2) Explain to the students that in India cloth is decorated in many ways, creating beautiful patterns.

3) Show photographs of examples of Indian dress (using these fabrics). Some pictures can be found in old National Geographic magazines on India.

   . Which do you like the most?
   . What colors do you see here?

4) Explain that one way of decorating fabric is by "block printing." Explain that a block is carved out of wood or other suitable substance. This block is dipped into the dye and stamped onto the fabric. By repeatedly stamping the same block in a line or shape, a pattern is created.

5) Demonstrate the stamping technique using a carved potato half.

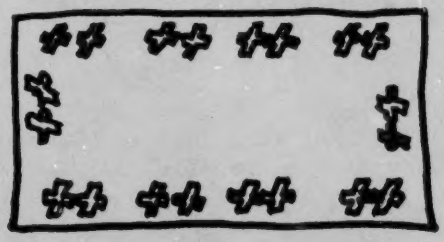
TEACHING PROCEDURE(S):

6) The children will now stamp their own fabric in small groups of four.

Have ready:

- Tacked to the floor--white cotton cloths (3' X 5'), one per group.
- Pans of tempera paints (variety of colors).
- Potato halves cut in various shapes at <u>least</u> one per child (an older class could prepare these for you).

7) Direct the children to create a pattern with their stamp using the whole cloth.



8) Display these wall hangings in the classroom or in the hall.

EVALUATIVE PROCEDURE(S):

1) Child will verbally identify the art of block printing as an art of India.

2) Children will complete a mural using block printing.

RESOURCES AND MATERIAL(S):

- Collection of Indian peoples in dress illustrating decorated fabrics. (Use old <u>National Geographic</u> magazines)
- Materials for block printing (e.g., potatoes, tempera paint, cloth).

NAME: Jane E. Schmidt SCHOOL: St. Pascal Elementary

SUBJECT: Music GRADE LEVEL: Kindergarten

TITLE OF LESSON: Chinese Ribbon Dance

KEY CONCEPT(S): Heritage

GENERALIZATION(S): People around the world enjoy music and dance. The Ribbon Dance is a Chinese dance.

BEHAVIORAL OBJECTIVE(S):

1) The children will perform the Chinese Ribbon Dance.

2) The children will recognize the Ribbon Dance as native to China.

TEACHING PROCEDURE(S):

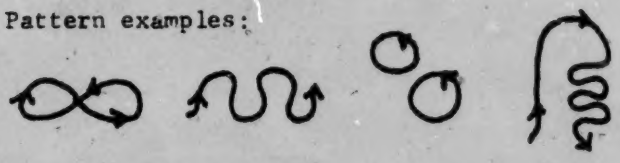
1) Explain to the students that when people came to live in America, they brought with them music and dances from the country they had left. These dances are taught to their children and to their children's children.

   . Ask if they learned any dances from their parents.

2) Explain that the dance they will be learning is from China. Show some pictures of Ribbon Dancing.

3) Demonstrate four of the basic patterns for the children with the ribbon. (Crepe paper strip, 6' X 4" attached to a rod)

   Pattern examples:



4) Pass out ribbons to children and allow time for them to experiment.

5) Direct them in making the basic patterns.

6) Have the child move with the music for the Ribbon Dance.

EVALUATIVE PROCEDURE(S):

1) The children in small groups (4-5) will perform for the group (as a whole) some movement to the Ribbon Dance.

2) The child will verbally identify the Ribbon Dance as Chinese.

RESOURCES AND MATERIAL(S):

- "Marn-Ling Sees the Chinese Lion Dance," Margaret Y. Pang, International Telecomm, Inc., Hunt Valley, 1972.
- Pictures of ribbon dancing from the Asian American Resource Center.
- Crepe paper, dowels.

NAME: Jane E. Schmidt SCHOOL: St. Pascal Elementary

SUBJECT: Language Arts GRADE LEVEL: Kindergarten

TITLE OF LESSON: A Korean Folktale: "The Story Bag"

KEY CONCEPT(S): Cultural Heritage

GENERALIZATION(S): Each culture has folktales that are told and re-told throughout generations.

BEHAVIORAL OBJECTIVE(S):

1) The children will recognize the origin of the folktale, "The Story Bag," as Korean.

2) The children will construct their own story bag.

TEACHING PROCEDURE(S):

1) Tell the folktale, "The Story Bag."

2) Discuss the events of the story:

- Why did the stories get crabby?
- What does this story tell you? (That stories should be shared, not stored.)

3) Discuss some popular folktales the children might know.

- Do you have a favorite story?
- Do you remember who told it to you?
- Do any of you tell stories to your little brothers or sisters?
- What would happen if everyone stopped sharing stories with each other?

4) Pass out materials to construct individual story bags (material squares, yarn needle, thread).

Close guidance is needed--using older students or parents to help is recommended.

Supplementary Activities

- Teacher will have ready a story bag prior to telling the folktale. Place in the bag a map of Korea.

TEACHING PROCEDURE(S):

- Students will "fill" their story bags by bringing them to storytime and "empty" them by taking them home and retelling the story they heard.
- Invite a Korean resource person who tells folktales to the class. (Available through the Asian American Resource Center.)

EVALUATIVE PROCEDURE(S):

1) The students will verbally describe the folktales as from Korea.
2) The students will complete a story bag.

RESOURCES AND MATERIAL(S):

- The Story Bag, Kim So-un, Charles E. Tuttle Company, Rutland, 1978.
- Materials to make the bags, i.e., cloth, yarn, etc.

NAME: Jane E. Schmidt SCHOOL: St. Pascal Elementary

SUBJECT: Physical Education GRADE LEVEL: Kindergarten

TITLE OF LESSON: "Nhay Lo-Co:" Game of Vietnam

KEY CONCEPT(S): Similarities/Contributions

GENERALIZATION(S): Games are popular for many children in America. The game, "Nhay Lo-Co," is a popular game for Vietnamese children.

BEHAVIORAL OBJECTIVE(S): The child will be able to verbally identify the game "Nhay Lo-Co" as originating in Vietnam.

TEACHING PROCEDURE(S):

1) Discuss some games that the children enjoy playing.

2) . What is your favorite outside game?
. What do you play with your best friend?
. Would you like to learn a new game?

2) Explain that a popular game in Vietnam (one that is played by some children in America who learned it from their parents) is "Nhay Lo-Co."

3) Display the playing board.

. How many squares?
. What shape is it?
. Does anyone know a game similar to this? (Hopscotch)

4) Display the markers.

5) Explain the rules of the game.

6) Have two students walk through the game board on the floor. (Make a game board with strips of tape on the floor.)

7) Leave the game up for a period of time so that all students may play during their free period.

EVALUATIVE PROCEDURE(S): When quized, student will verbally identify the game as "Nhay Lo-Co," a Vietnamese game.

RESOURCES AND MATERIAL(S):

. Vietnam: A Resource Guide for Teachers, Dong Cao, Tram Le, Asian American Studies, Berkeley Unified School District, Berkeley, 1977.

NAME: Susan Quisenberry and Shirley Verner

SCHOOL: Hill Elementary

SUBJECT: Social Studies

GRADE LEVEL: K - 1st

TITLE OF LESSON: Asian American Children and Me

KEY CONCEPT(S): Similarities/Differences/Families

GENERALIZATION(S): America is a multicultural society. It is important to know about, understand, and respect the uniqueness of all students in our school.

BEHAVIORAL OBJECTIVE(S): The students will be able to:

1) Describe how some Asian American children are like themselves.

2) Describe how some Asian American children are different from themselves.

TEACHING PROCEDURE(S):

1) Begin discussion by asking children how people are alike/different?
(Size, race, personalities, things they like to do, eat, etc.)

2) Read All Kinds of Families and Why Am I Different? and talk about the different kinds of families and people there are in America (and in St. Paul).

3) Over the next several days students will be viewing filmstrips and hearing stories about Asian Americans. As they listen to each resource, mark on a large chart the similarities and differences between the Asian American characters and the children themselves.

Questions after each resource might be:

- How is _____ like you?
(Focus on clothing, language, food, activities at school or at home, family relationships, feelings about things, etc.)

- How is _____ different from you?
(Focus on ethnicity, special holidays, foods, bilingualism, etc.)

TEACHING PROCEDURE(S):

- What kind of American is _____? (In addition to being Asian American, some of the characters are identified as Japanese American, etc.)

EVALUATIVE PROCEDURE(S):

Have the children draw a large mural (or a picture) showing how some Asian American children are similar and different from themselves.

RESOURCES AND MATERIAL(S):

Filmstrips

- "Asian American ABC'S," Visual Communications, Los Angeles, 1974.
- "Getting to Know Carol Low," Understanding Chinese Americans, The Association of Chinese Teachers, San Francisco, 1976.

Books

- Aekyung's Dream, Min Paek, Children's Book Press, San Francisco, 1978.
- All Kinds of Families, Norma Simon, Albert W. Whitman and Co., Chicago, 1977.
- An Accident, Annie Ching, Asian American Bilingual Center, Berkeley, 1978.
- Annie and the New Year, Betty Ng, Bay Area Bilingual Education League, Seattle, 1975.
- The Birthday Visitor, Yoshiko Uchida, Charles Scribner's Sons, New York, 1975.
- Can You Walk the Plank?, June Behrens, Children's Press, Chicago, 1976.
- Dance, Dance, Amy-Chan!, Lucy Hawkinson, Albert Whitman and Co., Chicago, 1964.
- First Snow, Helen Coutant, Random House, Inc., New York, 1974.
- Friends! Friends! Friends!, Ruth Jaynes, Bowmar Publishing Corp., Glendale, 1967.
- Got Me a Story to Tell, Sylvia Yee and Lisa Kokin, St. John's Educational Threshold Center, San Francisco, 1977.

RESOURCES AND MATERIAL(S):

- Learning Is, Elizabeth A. Pellett, Deborah K. Osen, Ph.D., and Marguerite P. May, Aardvark Media Inc., Walnut Creek, 1974.

- Mieko, Patricia Mizuhara, Asian American Bilingual Center, Berkeley Unified School District, Berkeley, 1979.

- Momo's Kitten, Mitsu and Taro Yashima, Puffin Books, New York, 1977.

- Soon-Hee in Americ[illegible] Schi-Zhin Rhie, Hollym International Corp., Elizabeth, 1977.

- Umbrella, Taro Yashina, Viking Press, New York, 1974.

- Why Am I Different, Norma Simon, Albert W. Whitman and Co., Chicago, 1976.

Teacher Resource

- Individual Differences: An Experience in Human Relations for Children, Marlene Cummings, K. London, L. Moore, D. Raschke, P. Schwartz, J. Toftey, Anti-Defamation League of B'nai B'rith, New York, 1977.

- Rainbow Activities: 50 Multi-Cultural/Human Relations, Experiences, Seattle Public School District No. 1, Creative Teaching Press, Inc. South El Monte, 1977.

NAME: Susan Quisenberry and Shirley Verner

SCHOOL: Hill Elementary

SUBJECT: Social Studies

GRADE LEVEL: K - 1st

TITLE OF LESSON: Asian Body Part Words

KEY CONCEPT(S): Language/Heritage/Communication

GENERALIZATION(S): Many children in our school can speak more than one language. America's people speak many languages.

BEHAVIORAL OBJECTIVE(S): Children will be able to:

1) Identify different parts of the body using Asian words.

2) Be aware of some different Asian languages spoken in America.

TEACHING PROCEDURE(S):

1) Review some motion songs using body part identification: "Head and Shoulders, Knees and Toes," "Rinky Dinky Doo," and "Simon Says."

   Ask the children how they learned the different words for parts of their body.

   - Why did you learn the words in English?
   - If I had parents who spoke Hmong do you think I would learn Hmong words for the parts of the body? (Yes)
   - Does America have people who speak Hmong? (Yes)

2) There are many people who speak other languages in America, even in St. Paul. Show the children the chart of body parts in Hmong and go over some of the pronunciations.

   Show the other charts of body parts in Vietnamese, Chinese, Pilipino (Tagalog), Korean, and Japanese. (The Japanese chart is in Fold, Cut and Say, the Japanese Way.)

3) Repeat in unison, the pronunciation of different body parts in several Asian languages. Limit the number of body parts.

EVALUATIVE PROCEDURE(S):

1) Have children match pre-made word cards to large charts. The word cards will have an Asian word and its English equivalent. The children will pin the correct word near the appropriate body part on the larger figure charts. Use only two or three different Asian American figures to simplify the task.

2) After the figures have been labeled, ask the children what languages they heard today. They should identify the languages you used for the evaluation.

RESOURCES AND MATERIAL(S):

- Asian American Body Part Charts in Vietnamese and Korean, Asian American Curriculum Guide (Elementary), St. Paul Schools, 1978.
- Asian American Body Part Charts in Hmong, Tagalog and Chinese (see Supplementary Materials Section).
- Fold, Cut and Say the Japanese Way, Frances Uyeda and Jeannie Sasaki, Uyeda Sasaki Art, Seattle, 1975.

NAME: Susan Quisenberry and Shirley Verner

SCHOOL: Hill Elementary

SUBJECT: Social Studies/Music

GRADE LEVEL: K - 1st

TITLE OF LESSON: Developing an Awareness for Asian American Children's Folksongs

KEY CONCEPT(S): Heritage

GENERALIZATION(S): People sing all over the world and tell stories in song form. Many Asian Americans sing songs from their heritages.

BEHAVIORAL OBJECTIVE(S):

1) The children will be able to identify several folksongs from China, Japan, Hawaiian Islands, Laos, Philippines and Vietnam.

2) The children will be able to verbalize the story (or draw a picture) about an Asian folksong.

TEACHING PROCEDURE(S):

1) Talk about an American folksong that some of the children might know. For example, "Go Tell Aunt Rhody." Ask the children to describe what happened to her old grey goose after they listen to the song.

2) Tell the children that many children in America learn songs from different countries like Asia, Mexico, Africa, Germany, etc. Asian American children might know some folksongs from Asia. Have the children listen to (and sing) a folksong from each of the following cultures:

   - Chinese - Jasmine Flower
   - Japanese - Wild Geese
   - Hawaiian - Great Kimo
   - Philippines - The Fingers

EVALUATIVE PROCEDURE(S):

1) In groups of two, have the children draw a mini-mural retelling the story behind one of the Asian folksongs. Have them describe their pictures.

EVALUATIVE PROCEDURE(S):

2) In a group setting, have the students listen to the songs and identify the names and the story contents.

RESOURCES AND MATERIAL(S):

- "The Fingers," Folk Songs of the Philippines, Folkways Records and Service Corp., New York, 1960.
- "Great Uncle Kimo," Children's Songs from Hawaii, Carol Roes, Mele Like Publishing Co., Honolulu, 1956-1966.
- "Jasmine Flower," Chinese Folk Songs, Wendy Chu and Yeh Yung-Ching, ARTS, Inc., New York, 1973.
- "Wild Geese," Childrens Songs from Japan, Florence White and Kazuo Akiyama, Edward B. Marks Music Corporation, New York, 1960.

NAME: Delores Duchenes SCHOOL: St. Agnes Elementary

SUBJECT: Social Studies GRADE LEVEL: 1st

TITLE OF LESSON: Families

KEY CONCEPT(S): Similarities/Differences/Families

GENERALIZATION(S): All families have different customs.

BEHAVIORAL OBJECTIVE(S): Children will be aware that:

1) All families have different customs.

2) Families of all cultures share love, shelter, food, recreation, work with one another.

TEACHING PROCEDURE(S):

1) Read the story, All Kinds of Families. Review the kinds of families the book presents.

   . What are some of the things we do with our family? (Play, eat, etc.)

2) Read The World is Round. This book visually shows how the world is made up of many different people and cultures.

3) Discuss how people traveling to new lands often bring their culture with them, e.g., favorite songs, stories, cooking, holidays, etc.

4) Show the filmstrip, "Getting to Know Carol Low," from Understanding Chinese Americans.

   . How is Carol Low and her family like your family, how are they different?
   . Did Carol's ancestors bring part of their Chinese culture to America?

EVALUATIVE PROCEDURE(S): Students will discuss these questions at the end of the lesson:

1) How are all families alike? (They share certain basic needs for love, shelter, food, etc.)

EVALUATIVE PROCEDURE(S):

2) How are they different? (Families may differ in size, race, and culture.)

3) How is Carol Low's family like/unlike your family?

RESOURCES AND MATERIAL(S):

- All Kinds of Families, Norma Simon, Albert Whitman Co., Chicago, 1977.
- "Getting to Know Carol Low," Understanding Chinese Americans, The Association of Chinese Teachers, San Francisco, 1976.
- The World is Round, Joan Berg, Grosset and Dunlap, New York, 1974.

NAME: Delores Duchenes SCHOOL: St. Agnes Elementary

SUBJECT: Social Studies GRADE LEVEL: 1st

TITLE OF LESSON: Feelings

KEY CONCEPT(S): Feelings/Similarities

GENERALIZATION(S): All people are different but share the same feelings.

BEHAVIORAL OBJECTIVE(S): Children will:

1) Be aware that we all have happy and sad times, etc.

2) Understand some of the feelings many Asian Americans have.

TEACHING PROCEDURE(S):

Day One

1) Explain to the students that they will be learning about the feelings of four Asian American children, Chinese -, Thai -, Japanese -, and Vietnamese American. The students should think about whether or not they ever shared similar feelings to the characters in the stories.

2) Show the filmstrip, "My Friend, Roland Chan," and discuss how he felt learning English and adjusting to his new environment.

. Is it easy to learn a new language?
. How does it feel to be in a new place?

Day Two

3) Read Nu Dang and His Kite.

. How did Nu Dang feel when he was flying his kite?
. How did he feel when his kite got away?
. Have you ever made something that broke or got lost? How did you feel?

TEACHING PROCEDURE(S):

Day Three

4) Read Dance, Dance Amy-Chan!

- How did Amy-Chan feel when she was dancing for everyone?
- Have you ever felt the same way?

5) Show pictures of First Snow and discuss Lien's feelings waiting for the snow to fall. Lien is a Vietnamese American girl.

- How did she feel about her grandmother dying? Why?
- Have you ever felt the same way?

EVALUATIVE PROCEDURE(S):

The students will be asked to do/answer the following:

1) Draw a picture of something that makes you happy.

2) Tell us what makes you sad. Was Lien sad? Why?

3) How would you feel coming to a new school? How would you feel if you couldn't understand the language?

4) What could you do to make someone who was new to a place feel better?

5) Draw a picture of Amy, the Japanese American girl.

Is she happy or sad? Why?

RESOURCES AND MATERIAL(S):

- Dance, Dance Amy-Chan, Lucy Hawkinson, Albert Whitman and Co., Chicago, 1964.
- First Snow, Helen Coutant, Random House, Inc., New York, 1974.
- "My Friend, Roland Chan," Understanding Chinese Americans, The Association of Chinese Teachers, San Francisco, 1976.
- Nu Dang and His Kite, Jacqueline Ayer, Harcourt Brace Jovanovich, Inc., New York, 1959.
- Construction paper, crayons, string, glue.

NAME: Delores Duchenes SCHOOL: St. Agnes Elementary

SUBJECT: Social Studies/Science GRADE LEVEL: 1st

TITLE OF LESSON: New and Different Foods

KEY CONCEPT(S): Similarities/Differences

GENERALIZATION(S): Families/people eat many different kinds of food.

BEHAVIRAL OBJECTIVE(S): Children will:

1) Become aware that all families have certain food preferences.

2) Begin to respect others' preferences in foods.

TEACHING PROCEDURE(S): Day One

1) Have a discussion on the kinds of foods people (and the children themselves) like and dislike.

   . What special food does your family have that you really enjoy?
   . What kinds of food don't you like? Why?
   . Does everyone like and dislike the same foods? (No)

2) Some foods reflect cultural heritages, e.g., many Mexican Americans may be familiar with Mexican foods and many German Americans may be familiar with German foods. Show pictures of ethnic foods if possible and identify the ingredients.

3) Look through the book, Many Hands Cooking, An International Cookbook for Girls and Boys. Note how the ingredients are related to the type of geography of each country, i.e., rice-Asia, banana-Barbados.

4) Show the students a picture of an Asian meal with bean sprouts. Discuss what bean sprouts are and how they can be made.

   . Has anyone tasted bean sprouts before?
   . Are they a vegetable or fruit? (Vegetable)
   . Do you think it would be fun to taste new foods?

TEACHING PROCEDURE(S):

5) Grow mung or soy bean sprouts in individual paper cups. They grow best in a dark, cool place with a little water in the bottom of the cups. In a week, the sprouts will be ready for eating.

Day Two

1) Read the story, Red Envelopes.

   . What were some of the foods the children ate in this story?(rice and seaweed, spinach)
   . Have you ever tasted some of those foods?

2) Look through an Asian cookbook and decide on a recipe using bean sprouts. Using the bean sprouts the students grew, cook the food and have a tasting session.

EVALUATIVE PROCEDURE(S):

Discuss as a class, the following questions:

1) Do people have favorite foods they like to eat?

2) Had you ever tasted bean sprouts before?

3) Do you think it's fun to try new foods?

4) What would happen if a person didn't want to try new foods?

5) What would it be like if everyone ate the same food?

RESOURCES AND MATERIAL(S):

. Any Asian cookbook with a variety of bean sprout recipes.

. Many Hands Cooking: An International Cookbook for Girls and Boys, Terry Touff Cooper and Marilyn Ratner, Thomas Y. Crowell Company, New York, 1974.

. Rainbow Activities: 50 Multi-Cultural/Human Relations Experiences, Creative Teaching Press, Inc., South El Monte, 1977.

. Red Envelopes, Annie Ching, Asian American Bilingual Center, Berkeley, 1978.

. Paper cups, mung beans.

NAME: Barbara Washington and Kathy Ames

SCHOOL: Hancock Elementary

SUBJECT: Social Studies

GRADE LEVEL: Primary

TITLE OF LESSON: Why We Are Called Asian Americans

KEY CONCEPT(S): Asian Heritage/Ancestry

GENERALIZATION(S): There are many kinds of Americans in the United States. Asian Americans are one kind.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Explain what "heritage" and "ancestry" means.

2) Demonstrate Asian American ancestry by constructing a family tree.

TEACHING PROCEDURE(S):

1) Have a discussion on who Americans are.

   - Who is an American? (A person who lives in America and is a citizen (can vote).
   - Who is an Asian? (A person who lives in Asia.)
   - Who is an Asian American? (A person who is an American but has ancestors in Asia.)
   - Who are ancestors? (Ancestors are people that are part of your family's history. Your parents, grandparents, great grandparents, etc. are ancestors.)

2) Explain that heritage is something that is passed on from ancestors to you, like their skin color, hair texture, facial features, last name, the way you celebrate certain holidays, some foods you eat, etc.

3) Read "Camelia" from Got Me a Story to Tell. Camelia is a Chinese American girl who was born in Hong Kong but came to America to live.

   - Where do Camelia's ancestors live? (In China)
   - What is Camelia's heritage? (Chinese)

TEACHING PROCEDURE(S):

4) If time permits, read about the other children in Got Me a Story to Tell and talk about their heritages.

5) Explain that a family tree shows a person's ancestors and heritage.

- Demonstrate how a family tree looks by using a student (or yourself) as an example.
- Show where parents, grandparents, great grandparents, etc. are located on the tree.
- Do this on the chalkboard.

EVALUATIVE PROCEDURE(S):

Distribute a family tree to all the students and have them color it. Then, in small groups have them work with you on charting Jody Koizumi's family tree. As they work, ask questions about Jody's family tree.

For example:

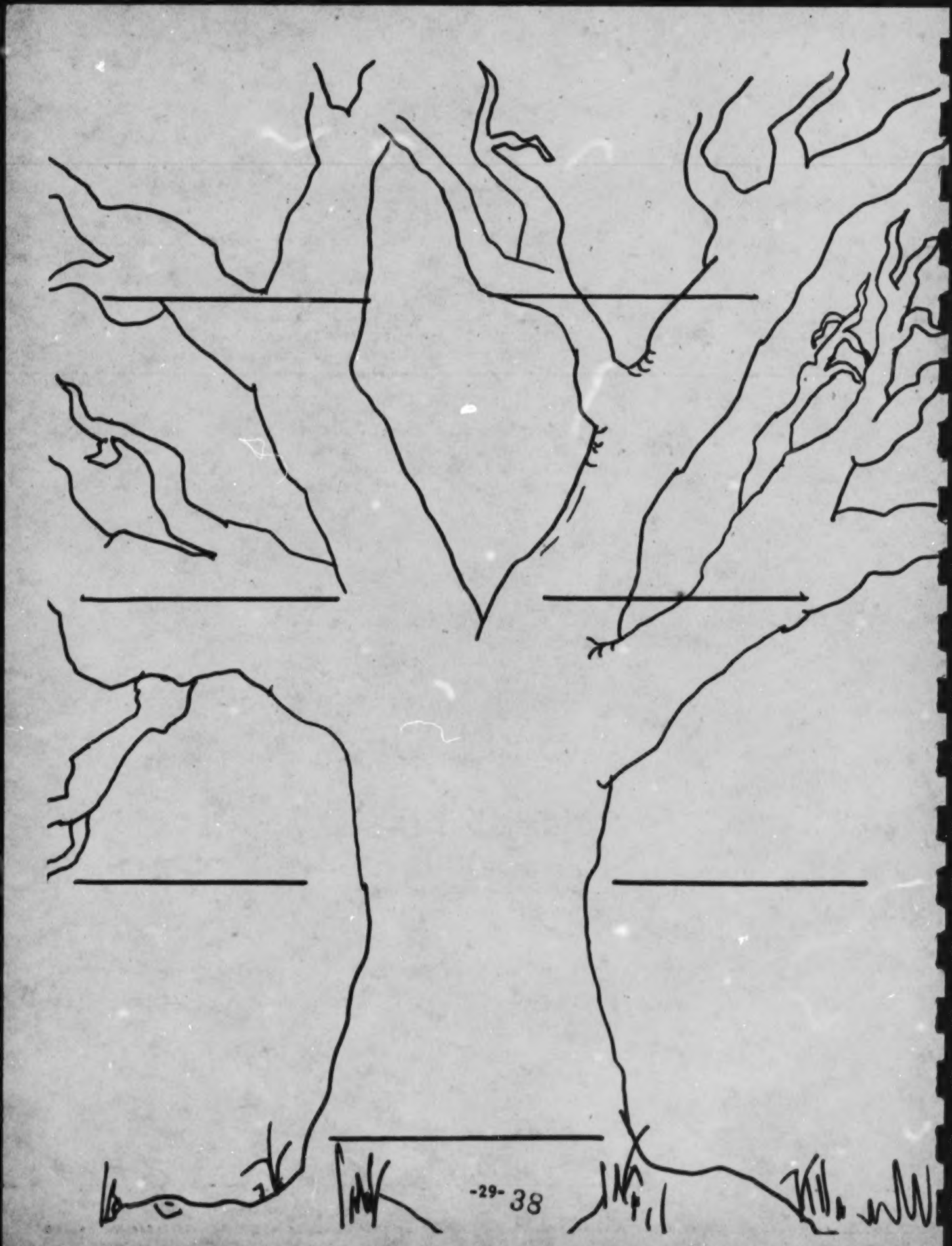
- Jody is a Japanese American girl. What is her heritage?
- Can you tell me the name of some of her ancestors?
- If Jody is a Japanese American, where does she live? (In America)
- Is Jody also an Asian American? (Yes)

The students should be able to correctly answer the questions about Jody's ancestry and heritage.

RESOURCES AND MATERIAL(S):

- Got Me a Story to Tell, Sylvia Yee and Lisa Kokin, St. John's Educational Threshold Center, San Francisco, 1977.

- Family tree activity sheet and Jody Koizumi's family.



Grandfather
(Seiichi)

Grandmother
(Hana)

Great-Grandmother
(Shizuye)

Great-Grandfather
(Isamu)

Dad
(Roy)

Mom
(Carol)

Me
(Jody Koizumi)

NAME: Mary Louise Bardon and Clara Shaw

SCHOOL: Hancock Elementary

SUBJECT: Social Studies

GRADE LEVEL: 1-2

TITLE OF LESSON: Asian American Cooking Utensils and Household Items

KEY CONCEPT(S): Similarities/Differences/Heritage

GENERALIZATION(S): All families use cooking utensils to prepare food. Some utensils reflect a cultural heritage.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Recognize and describe Asian American utensils used in preparing food.

2) Compare and contrast these Asian American utensils to other utensils with similar purposes.

TEACHING PROCEDURE(S):

1) Discuss the kinds of utensils people use to cook food.

   - What kinds of "tools" do you have at home to help cook food?
     (Spoons, spatulas, sieve, meat thermometer, cookie cutters, etc.)
   - Do you think people might have different utensils at home?
     (Yes)

2) Show and describe the contents of the Asian American Culture Box, available from Asian American Resource Center.

   - Which items are Asian American cooking utensils?
     (Rice paddle, deep-fry strainer, chopsticks, soup spoon, etc.)
   - What would you use instead of these utensils if you didn't have them at home?
     (This question encourages the students to compare these Asian American utensils with ones with which they are familiar. Bring examples of ordinary utensils to school.)

3) Distribute a dot-to-dot activity sheet using a picture of a wok. Have the children identify the object as a wok and allow them to color it.

TEACHING PROCEDURE(S):

Supplementary Activities

1) Invite an Asian American resource consultant to involve the children in a cooking activity using some of the Asian American utensils.

2) Show the film, "What's Cookin'," available from the St. Paul audio visual department. This film shows kids cooking meals which reflect their ethnic heritages.

EVALUATIVE PROCEDURE(S):

Have each student make a booklet showing the similarities in uses (but differences in appearances) of Asian American utensils and other utensils. The booklet should have one picture of an Asian American utensil being used next to another picture of a similar utensil being used.

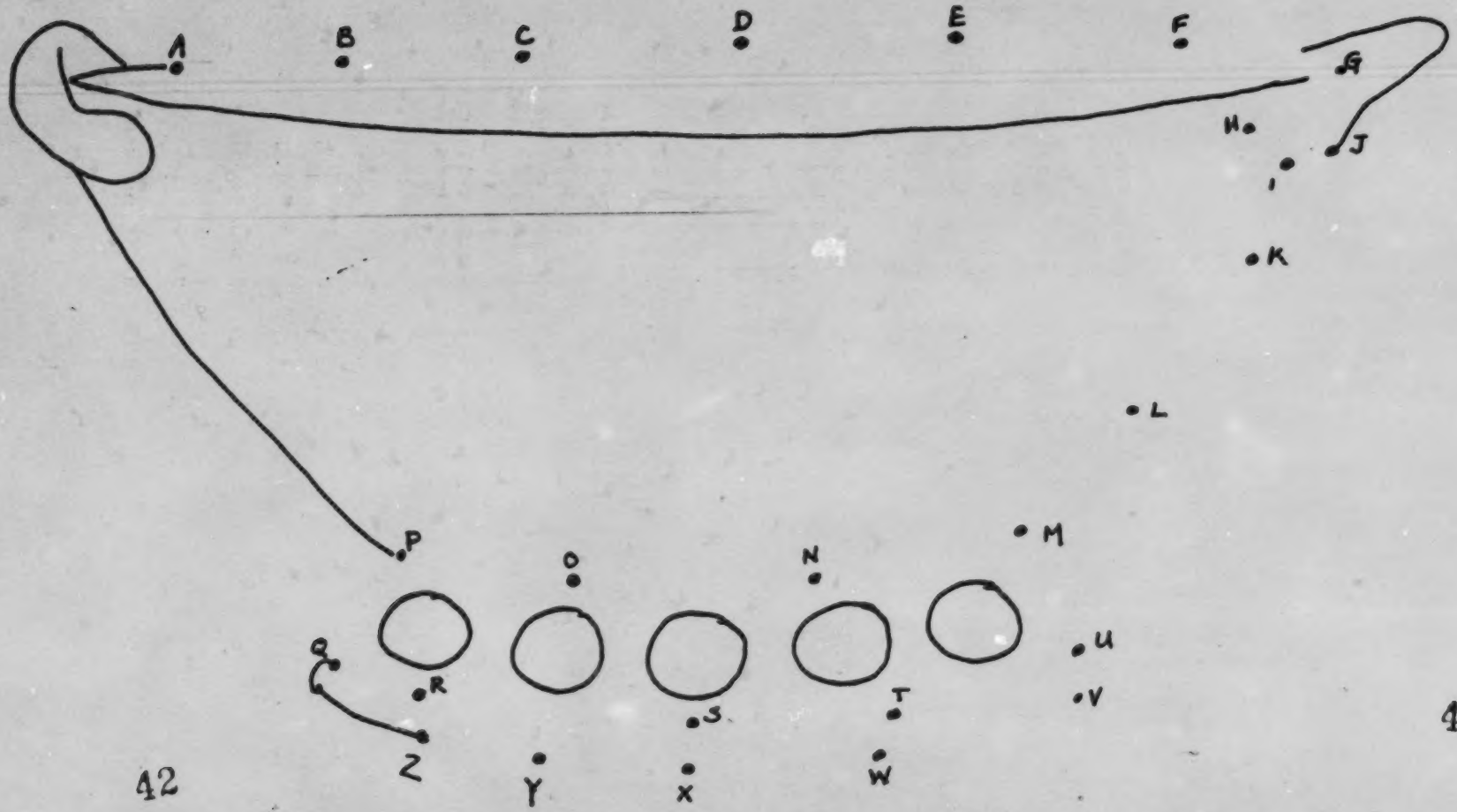
For example:

RESOURCES AND MATERIAL(S):

- Asian American Culture Box (available from Asian American Resource Center).
- Items from home that are similar to Asian American utensils in the culture box.
- Dot-to-dot activity sheet with wok picture.
- Materials for booklets (e.g., paper, crayons, etc.).
- "What's Cookin'" (Available from St. Paul Schools Audio Visual Services Dept.).

A Kitchen Mystery

Connect the letters of the alphabet to find out what this object is.



42

43

NAME: Phyllis Larson SCHOOL: Roosevelt Elementary

SUBJECT: Social Studies GRADE LEVEL: 2nd

TITLE OF LESSON: People of Hawaii

KEY CONCEPT(S): Heritage/Multiculturalism

GENERALIZATION(S): Hawaiian society is a rich mixture of cultures.

BEHAVIORAL OBJECTIVE(S): Children will be able to list three Asian groups in Hawaii.

TEACHING PROCEDURE(S):

1) Show the filmstrip, "Hawaii's People." This filmstrip shows the many heritages that are evident in Hawaii. Much of Hawaii's population is Asian American. Hawaii was often the first stop for immigrating Asians.

2) Have the students review the different peoples in Hawaii as described in the filmstrip. (Japanese Americans, Chinese Americans, Portuguese Americans, Native Hawaiians, White Americans.)

3) Read the story, My Name is Stephen Kekaulike and I Live in Papaakolea. This story is about a Native Hawaiian boy and his family.

   . What parts of Stephen's life reflect his Hawaiian heritage?
   (Use of Hawaiian words, father's musical instrument, sports, foods, etc.)

Day Two

1) Read Felisa and the Magic Tinikling Bird. Felisa is a Pilipino American girl who also lives in Hawaii. Many things she does reflects her Pilipino heritage.

   . What is Tinikling?
   (A Pilipino dance named after a bird.)
   . What things in the book reflect Felisa's Pilipino heritage?
   (Tinikling, clothing, holidays, words)

TEACHING PROCEDURE(S):

2) Read Chapter One of The Spirit of Bon. This is a story about a Japanese American girl in Hawaii.

   . What parts of Terri's life reflect her Japanese heritage?
   (Names for her grandparents, O'Bon festival, Buddhist temple, etc.)

3) Show the filmstrip, "Lee Suzuki," from The Many Americans. Lee is a mixture of many heritages: Hawaiian, Irish, Japanese, Pilipino, and Swedish.

Supplementary Activity
"Marn-Ling Sees the Lion Dance" is a record story about a Chinese American girl celebrating the Chinese New Year in Hawaii. The children can learn about another Asian American group in Hawaii.

EVALUATIVE PROCEDURE(S):

Pass out an activity sheet (quiz) for the students. The students are asked to list different heritages found in Hawaii and should be able to identify at least three.

RESOURCES AND MATERIAL(S):

. Felisa and the Magic Tinikling Bird, Jodi Parry Belknap, Island Heritage, Honolulu, 1973.

. "Hawaii's People," Hawaii: 50th State, Encyclopedia Britannica Educational Corp., New York, 1974.

. "Lee Suzuki," The Many Americans, (Set II), Learning Corporation of America, New York, 1976.

. "Marn-ling Sees the Chinese Lion Dance," Margaret Y. Pang, International Telecomm, Inc., Hunt Valley, 1972.

. My Name is Stephen Kekaulike and I Live in Papakolea, Hawaii Multicultural Awareness Project, University of Hawaii, Honolulu, 1975.

. The Spirit of Bon, Hawaii Multicultural Awareness Project, University of Hawaii, Honolulu, 1979.

. Activity sheet on Hawaii's People.

NAME: _____

Hawaii's People

1. List at least three different kinds of heritages in Hawaii.

   a. _____

   b. _____

   c. _____

2. Draw a line from the person to his/her heritage.

Stephen Kekaulike	Hawaiian, Irish, Japanese, Pilipino and Swedish American
Felisa	Pilipino American
Terri	Hawaiian
Lee Suzuki	Japanese American

Hawaii's People (Key)

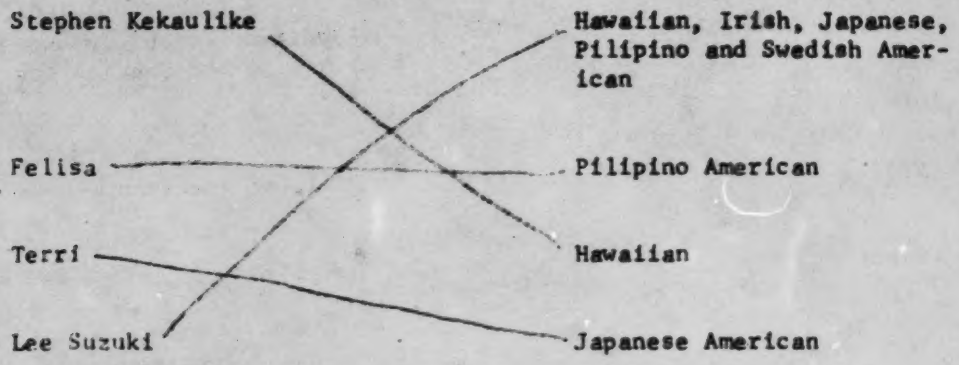
1. List at least three different kinds of heritages in Hawaii.

   a. Chinese American

   b. Hawaiian

   c. Irish American

2. Draw a line from the person to his/her heritage.



NAME: Phyllis Larson SCHOOL: Roosevelt Elementary

SUBJECT: Social Studies GRADE LEVEL: 2nd

TITLE OF LESSON: Language of Hawaii

KEY CONCEPT(S): Language/Communication

GENERALIZATION(S): Many languages are spoken in America. Many Hawaiian words are used in Hawaii.

BEHAVIORAL OBJECTIVE(S): Children will be able to:

1) Identify the vowels of the Hawaiian alphabet.

2) Identify several Hawaiian words and their meanings.

TEACHING PROCEDURE(S):

1) Review the story of Stephen Kekaulike and, on the board, write some of the Hawaiian words used in the book.

- ukulele - Hawaiian instrument
- pau - done, finished
- ohana - family
- ono - delicious, tasty
- auwe - Oh! Too bad!
- oia - go ahead

Many people, like Stephen, in Hawaii use Hawaiian words everyday. Review the meanings of those words.

2) Introduce the Hawaiian alphabet of five vowels and seven consonants. Write on the board.

<u>vowels</u>

ā ē ī ō ū

<u>consonants</u>

hē kē lā mā nū pī wē

Go over the pronunciation of the alphabet.

TEACHING PROCEDURE(S):

3) For the next five days, put two numbers on the board for students to copy and learn.

. ekahi (1)	. elima (5)	. eiwa (9)
. elua (2)	. eono (6)	. umi (10)
. ekolu (3)	. ehiku (7)	
. eha (4)	. ewalu (8)	

4) Introduce some additional Hawaiian words:

- huki huki - tug of war
- kane - man
- wahine - woman
- luau - food fest
- aloha - goodbye, hello, peace, and good luck

Supplementary Activities

1) The story, Adventures of Kama Pua'a, uses Hawaiian names and words and will give students practice in pronouncing them.

2) Many names have a Hawaiian equivalent. Find out by reading, Quick Guide to Speaking Hawaiian.

EVALUATIVE PROCEDURE(S):

Students will be given a worksheet for evaluation. They should identify the Hawaiian vowels and consonants and at least four Hawaiian words.

RESOURCES AND MATERIAL(S):

- The Adventures of Kama Pua'a, Guy and Pam Buffet, Island Heritage Limited, Honolulu, 1979.
- My Name is Stephen Kekaulike and I Live in Papakolea, Hawaii Multicultural Awareness Project, University of Hawaii, Honolulu, 1975.
- Quick Guide to Speaking Hawaiian, Orchids of Hawaii International, Inc., New York, 1978.
- Worksheet on Hawaiian alphabet and words.

NAME: _____

Hawaiian Words

1. Circle the five (5) Hawaiian vowels:

ā ȳ ē ī ō ū

2. Circle the seven (7) Hawaiian consonants:

hē kē shē lā ba mā nū po pī wē

3. Draw a line from the correct Hawaiian word to its meaning.

ukelele	delicious
ekahi	six
eono	tug of war
ono	woman
aloha	one
huki huki	five
wahine	Hawaiian instrument
elima	hello, goodbye

Hawaiian Words (Key)

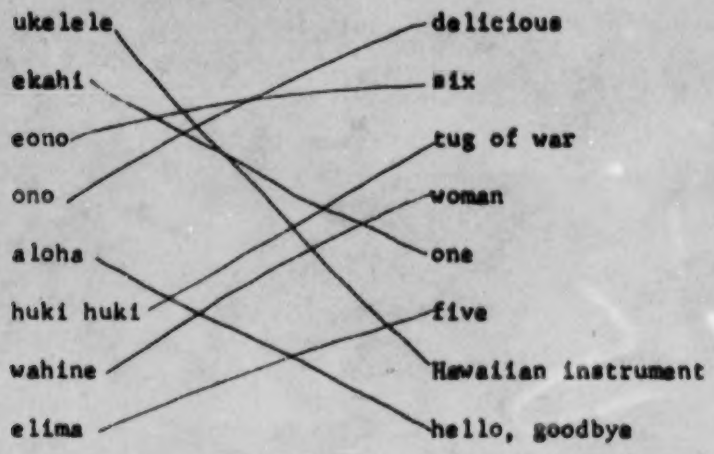
1. Circle the five (5) Hawaiian vowels:

ā ē ī ō ū

2. Circle the seven (7) Hawaiian consonants:

hē kē shē lā ba mā nū po pī wē

3. Draw a line from the correct Hawaiian word to its meaning.



NAME: Jean Robertson SCHOOL: Roosevelt Elementary

SUBJECT: Social Studies/Science GRADE LEVEL: 2nd

TITLE OF LESSON: Making Paper

KEY CONCEPT(S): Contributions

GENERALIZATION(S): Paper is a Chinese contribution and is an important resource around the world.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Describe how paper was made in China

2) Describe the different uses of paper in Asian cultures.

3) Demonstrate paper making.

TEACHING PROCEDURE(S):

1) Introduce the origin of paper. Although the Egyptians used papyrus to write on (hence, the origin of the word, "paper"), it was the Chinese, around 100 A.D., who developed the method of making paper sheets. Fibers from plants and trees were beaten and cooked to a pulp, then spread on a flat surface (from a water solution) to form paper sheets.

After the invention of paper, many paper products developed.

- Paper Currency - invented around 944 A. D. and used by the 13th Century. Early money was made from old paper (recycled paper).
- Calendars - created more than 3500 years ago. They showed the position of the stars.
- Printing - around 177 A. D. copies could be made from carved stone plates.
- Kites - invented in B. C. and used by 380 B. C. in the military.
- Other Items - fans, umbrellas, sculptures, lanterns, etc.

TEACHING PROCEDURE(S):

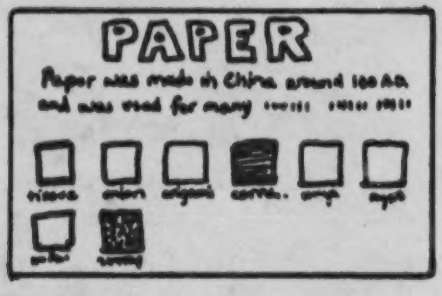
2) The class will make paper themselves using the directions provided in Asian American Art.

3) Homework assignment - over the next week, have students collect samples (1" X 1") of different kinds of paper, e.g., corrugated, tissue, onion skin, origami, paper towel, wrapping, cardboard, recycled, etc.

EVALUATIVE PROCEDURE(S):

Students will make a poster board display on paper. On the board they will describe the origin of paper, list some Asian items made from paper, and display their collection of paper including the homemade paper.

Example:



RESOURCES AND MATERIAL(S):

- Asian American Art, Asian American Studies, Berkeley Unified School District, Berkeley.
- Things Chinese, Vip Wang Law, Ethnic Resource Center for the Pacific Educational Foundations, Honolulu, 1975.
- Materials for making paper, e.g., water, screens, glue.

NAME: Gail Smith SCHOOL: Roosevelt Elementary

SUBJECT: Math GRADE LEVEL: 2/3rd

TITLE OF LESSON: Graphs

KEY CONCEPT(S): Differences/Similarities

GENERALIZATION(S): The Chinese Lunar Calendar can be a useful tool for developing graph skills.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Construct a graph of the class years of birth according to the Chinese Lunar Calendar.

2) Summarize the results of the graph.

TEACHING PROCEDURE(S):

1) Discuss the calendar and review the months of the year.

   - Explain that this is called the Gregorian Calendar.
   - Chinese Americans sometimes use another calendar called the Chinese Lunar Calendar.
   - Explain the Lunar Calendar simply and briefly (see Chinese Cultural Resource Book, pp. 51-55).

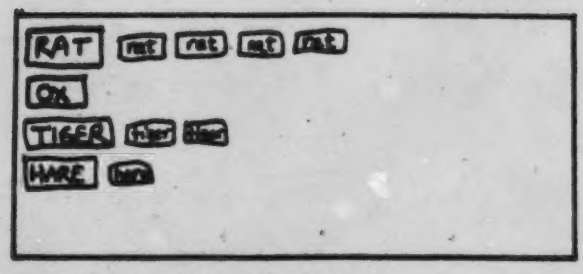
2) On the chalkboard, tape 12 cards with the 12 animal names down the left side. As each animal and its characteristics are discussed tape it on the board. Use the descriptions from the Asian American Curriculum Guide, Elementary, 1978.

3) Pass out to each child a small card with the name of the animal corresponding with year of his/her birth. (These have been determined before class.)

4) Individually, have each child place his/her card next to the appropriate zodiac animal on the chalkboard. Any adults in the room will also place their cards on the board. (Perhaps even the principal.)

TEACHING PROCEDURE(S):

E.g.



5) Pass out Summarizing Worksheet and complete together.

EVALUATIVE PROCEDURE(S):

1) The students will be able to identify most of the animals in the Lunar Calendar by making a classroom graph as a group.

2) Most of the students will be able to read a graph successfully completing the Summary Worksheet.

RESOURCES AND MATERIAL(S):

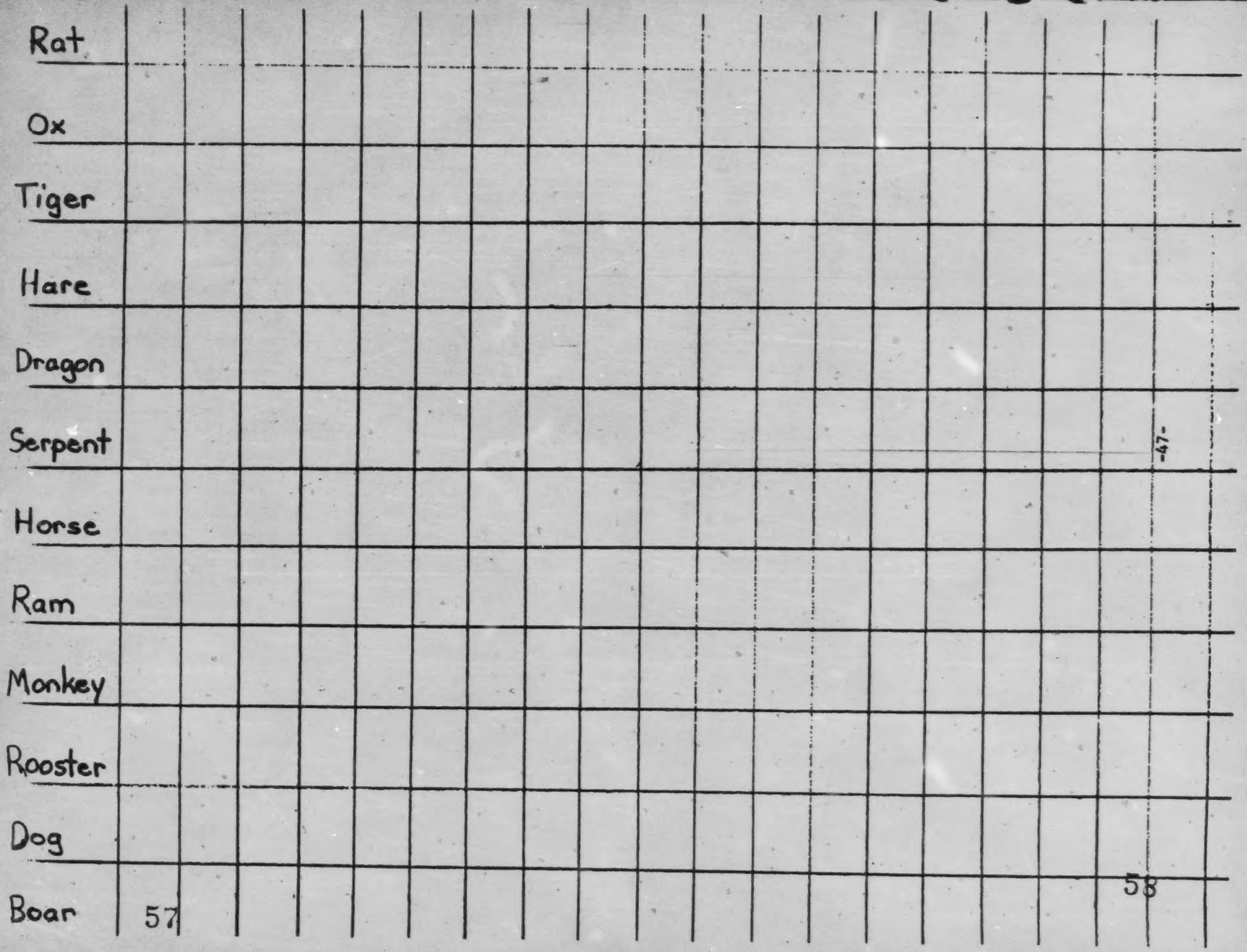
- Asian American Curriculum Guide, Elementary, Supplementary Materials Section, St. Paul Public Schools, 1978.
- Chinese Cultural Resource Book, Irene Kwok, The National Assessment and Dissemination, Center for Bilingual Education, Fall River, 1976.
- Graph Worksheet.
- Summary Worksheet.

Name _____

Use your Chinese Lunar Calendar graph.
How many boxes were colored in for —:

The year of the Rat _____
The year of the Ox _____
The year of the Tiger _____
The year of the Hare _____
The year of the Dragon _____
The year of the Serpent _____
The year of the Horse _____
The year of the Ram _____
The year of the Monkey _____
The year of the Rooster _____
The year of the Dog _____
The year of the Boar _____

Which year had the most? _____
Which year was next? _____
Which year had none? _____


Rat
Ox
Tiger
Hare
Dragon
Serpent
Horse
Ram
Monkey
Rooster
Dog
Boar
57
58
-47-

NAME: Gail Smith

SCHOOL: Roosevelt Elementary

SUBJECT: Math

GRADE LEVEL: 2/3rd

TITLE OF LESSON: Measurement

KEY CONEPT(S): Ethnic Contributions/Measurement

GENERALIZATION(S): Through the use of artifacts, many Asian American contributions and concepts of measurement can be taught in a fun way.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Identify several Asian American artifacts.

2) Utilize the artifacts in measurement.

TEACHING PROCEDURE(S):

1) Introduce each activity center to the students. There will be five activity centers for the students to visit. Each center will have a large table on which different Asian artifacts will be used in measuring. At each center, the following items will be used:

Center #1 - measuring cup, Chinese soup spoon, and origami cup.

Center #2 - Chinese flute, Korean shoes, chopsticks, and rice paddle.

Center #3 - Zori picture, kite poster, tray, basket cover.

Center #4 - wok, origami cup, ginger jar.

Center #5 - teacup, soy sauce bottle, glass soup bowl.

- Give a brief description and explanation of each artifact at the centers.
- Show how the worksheets are to be filled out at each activity center.
- Pass out the appropriate worksheets at each center. (An aide or teacher will be at each center for guidance.)

TEACHING PROCEDURE(S):

3) Assemble the group together for a summarization of the lesson.

- Discuss which centers were the hardest, easiest, most fun, etc.
- Ask one person in each group to read his/her results for Center #4
- List the results on board and compare answers.
- Discuss why there are or are not differences.
- Choose one center and pin up everyone's paper so the results can be examined.

EVALUATIVE PROCEDURE(S):

1) Students will complete their measurements at each center successfully (with assistance if necessary).

2) Students will be able to identify at least four of the artifacts used in the measurement activities.

RESOURCES AND MATERIAL(S):

- Artifacts descriptions from Asian American Curriculum Guide, Elementary, 1978.
- Asian American Culture Box and other artifacts from the Asian American Resource Center.
- Measurement Worksheets.

Name _____ Center #1

Make an Origami cup.

1. Use the soup spoon and fill your cup with water.
   How many spoonfuls? _____
2. Use the spoon and fill the glass measuring cup.
   How many spoonfuls?
3. Which cup is bigger? _____
   (paper cup or glass cup)

Work with 1 or 2 partners.

Name _____ Center #2

Use your inch ruler and centimeter ruler.

Flute	Korean Shoes	Chinese Chopsticks
inches _____	inches _____	inches _____
centimeters _____	centimeters _____	centimeters _____

Rice Paddle	Japanese Chopsticks
inches _____	inches _____
centimeters _____	centimeters _____

Circle the longest item.

Name _____ Center #3

Measure the space inside. Use the squares.

Zori Picture	Kite Poster	Tray
squares _____	squares _____	Squares ____

Artifacts Picture	Basket Cover
squares _____	squares _____

Circle the one that took the most squares.
Is it the biggest? (yes or no) _____

Name _____ Center #4

Take turns and fill the Wok with water using an origami cup. One child is the recorder.
Then use the ginger jar and fill it again.

Origami cup _____
Ginger Jar _____

Circle the one you had to use the most.
Why did it take more times than the other?

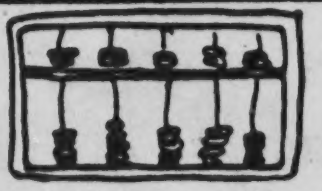
Name _____ Center #5

Work in groups of 3. Choose 1 to be a recorder.
Fill each item with the teacup full of water.
Then fill it again with the soy sauce bottle full of water.

Glass soup bowl	Teapot
teacup _____	teacup _____
soy sauce bottle _____	soy sauce bottle _____

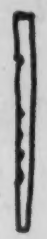
Did you fill the teacup or the bottle more times with water? _____ Why?

1



Some Asian Americans can add and subtract on the abacus very quickly. The abacus is an Asian instrument used for computing mathematical problems.

2



Chinese flutes are usually made of bamboo tubes bound with silk strings. This is a children's replica of the authentic flute, called Ti-tzu in Mandarin.

3

Chinese chopsticks are larger than Japanese chopsticks, they are squared at the top and round at the bottom. Japanese chopsticks taper to a point at the bottom.

4

Some Chinese American children receive little red envelopes containing money from their relatives on the Chinese New Year. The character on this envelope means "Happiness."

5

Some Korean American children have a jacket or blouse called a "choguri." This one is made by folding paper.

6

This utensil is used by many Asian Americans in cooking. This ladle is used to scoop food from oil when deep frying.

7

This dragon is a symbol of wisdom and strength for many Chinese and Vietnamese Americans. There is a year of the dragon in the Asian zodiac system.

8

The fan is used by some Japanese Americans for traditional Japanese dances.

9

Getas is the Japanese word for these wooden sandals. Some Japanese American children wear them for traditional Japanese celebrations.

10

"Go mu shin" are Korean shoes. Some Korean American children have these rubber shoes.

11

See card #3 on Chinese chopsticks.

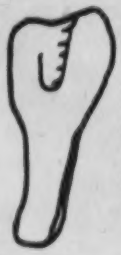
12

Kites were invented by the Chinese over 2,000 years ago, and are a part of many Asian American children's lives today. There are many different shapes and designs for kites.

13

This is a Korean purse used by both girls and boys. The strips are the traditional Korean colors.

14



Rice is part of many Asian Americans meals. A rice paddle (or "shamoji" in Japanese) is used to scoop the hot rice from the pot.

15

Many Asian American meals use soybean products. Soy sauce is a salty sauce made from soybeans and is often used in Asian American dishes. This bottle pours soy sauce from two spouts.

16

Many Asian Americans eat noodles, soup, and some rice dishes from a soup bowl that looks like this. The lid covers the food and keeps it warm.

17

This is a soup spoon. Many Chinese Americans use this to eat soup.

18

Many Asian Americans drink tea from a small tea cup shaped like this.

19

This bamboo tea strainer is used by some Asian Americans to strain tea from tea leaves.

20

"Zori" is the Japanese word for thongs or sandals many Asian Americans and other Americans wear.

NAME: Mary Meisinger SCHOOL: Daytons Bluff Elementary

SUBJECT: Social Studies GRADE LEVEL: 3rd

TITLE OF LESSON: Japanese American Paper Folding

KEY CONCEPT(S): Heritage/Contribution

GENERALIZATION: Paper folding is a Japanese contribution and part of the Japanese American heritage.

BEHAVIORAL OBJECTIVE(S): Each student will be able to:

1) Define origami.

2) Fold one origami figure.

TEACHING PROCEDURE(S):

Day One

1) Write "ori" and "gami" on the board. Tell students that many Japanese American children learn a Japanese art from their parents. The word "ori" means "to fold" and "gami" means "paper."

2) Give students some background information on origami.

Cranes (show one made out of paper) are a symbol of good luck to many Japanese Americans. Often on a girl's wedding day, she receives 1,000 cranes from her parents.

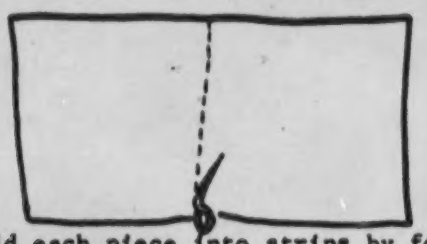
Also, after the bombing of Hiroshima in Japan during World War II, there was a young girl who was dying of leukemia. She started to make 1,000 cranes for her cure, but before she could complete this task she died. Children in Japan today still make these cranes and hang them in the memorial building for this young girl in Hiroshima.

Today, we will be making zaputons out of newspaper. People in Japan sometimes kneel on these instead of setting on chairs. Their floors are tatami (show a tatami mat) woven straw. Japanese Americans may have tatamis or zaputons (futons) for sitting on the floor also.

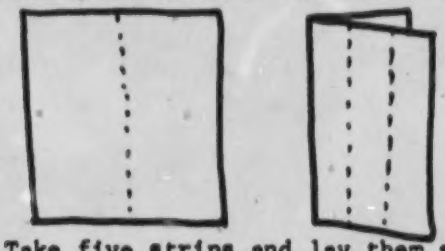
TEACHING
PROCEDURE(S):

3) Pass out five pieces of newspaper to each student.

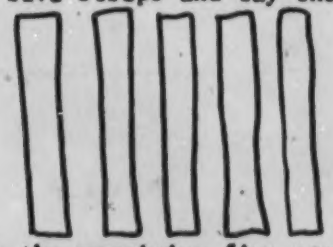
. Have students cut them in half.



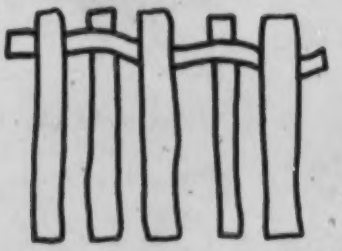
. Fold each piece into strips by folding each piece in half and then into thirds.



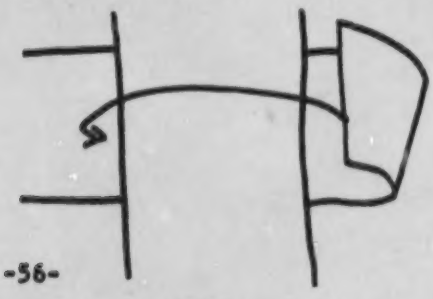
. Take five strips and lay them side by side.



. Weave the remaining five strips through these strips.



. Tuck the ends around and into the opposite side of the mat. They can be glued, taped or stapled in place if necessary.



TEACHING PROCEDURE(S):

Day Two

1) Have the students make origami samurai hats.

   . Does anyone know what a samurai is? (A Japanese warrior of long ago.)

2) Follow origami instructions included in this lesson.

EVALUATIVE PROCEDURE(S):

1) Have student define the term, "origami," on paper.

2) Pass out origami paper and have students make the samurai hat figure they learned to make this week. Glue it onto a piece of construction paper and draw a scene to go with it. Evaluation will depend on how successful they are in making the origami figure.

RESOURCES AND MATERIAL(S)

. Fold, Cut and Say the Japanese Way, Frances Uyeda and Jeennie Sasaki, Uyeda Sasaki Art, Seattle, 1975.

. The You and Me Heritage Tree - Ethnic Crafts for Children, Phyllis Fiarotta and Noel Fiarotta, Workman Publishing Co., Inc., New York, 1976.

. Instructions for samurai hat.

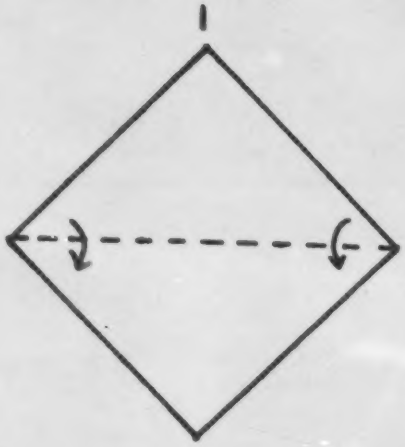
. Newspaper.

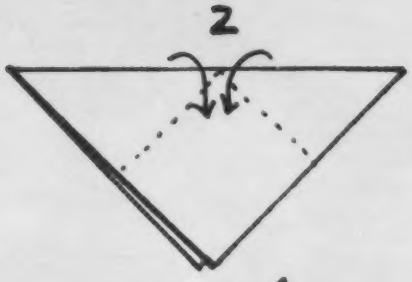
. Origami Paper.

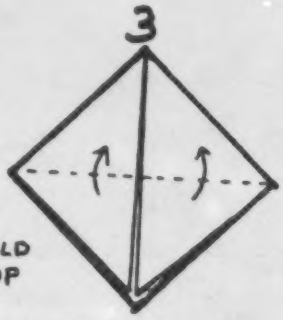
. Crane made out of origami paper.

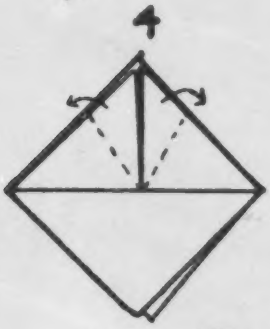
. Construction paper, glue.

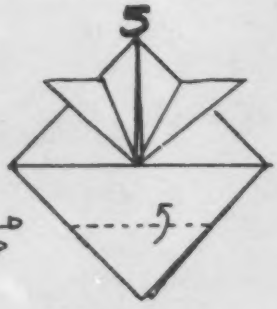
Samurai Helmet (Kabuto)

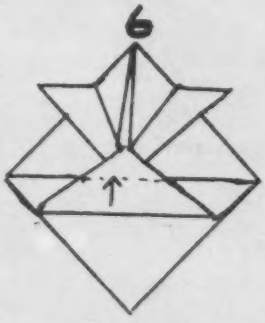


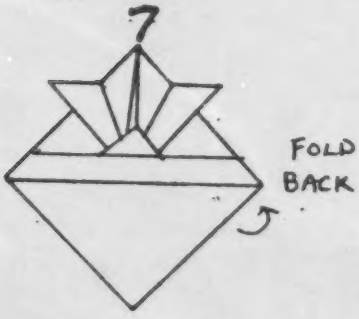


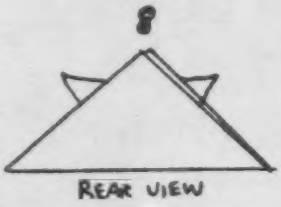












NAME: Linda Morgan

SCHOOL: North End Elementary

SUBJECT: Home Economics/ Social Studies

GRADE LEVEL: 3rd

TITLE OF LESSON: Banana Poi

KEY CONCEPT(S): Contributions

GENERALIZATION(S): Asian Americans use familiar foods to make unique dishes.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Identify some Western (or non Asian) and Asian American foods made with bananas.

2) Describe Banana Poi.

TEACHING PROCEDURE(S):

1) Show children a banana and ask how it is used for food.

2) Tell children about how some Asian Americans use the banana.

- Fried - Chinese
- Boiled - Samoan
- Chips - Pilipino
- Mashed - Samoan

3) Give children matching worksheet. Go over the answers after they have finished.

4) Tell children how Banana Poi is made and have groups make and taste it.

- Divide into four groups.
- Give each group three bananas, 1/4 cup coconut milk, 1/4 teaspoon grated lemon peel.
- Students mash bananas with fork, stir in coconut milk and lemon.
- Students serve up poi in small cups and taste.
- Have each child write recipe of Banana Poi.
- Give each child a mimeographed copy of the recipe.

EVALUATIVE PROCEDURE(S):

1) Students will match all items on matching worksheet.

   Key

   Asian use: poi, chips, fried with honey, boiled.

   Non Asian use: banana split, cake, sliced on cereal, ice cream.

2) Students will write recipe of Banana Poi.

RESOURCES AND MATERIAL(S):

- "East/West Activities Kit," Visual Communication, Los Angeles, 1972.
- Banana Poi Recipe
- Banana Worksheet

NAME: _____

Banana Worksheet

Draw a matching line:

Banana Split	
Poi	Asian use
Cake	
Chips	
Sliced on Cereal	
Ice Cream	Western or (non Asian)
Fried with Honey	
Boiled	

* *

Banana Poi Recipe

1 dozen bananas

1 cup coconut milk

grated lemon peel

Peel and mash banans well. Add little water and ice cubes. Then add milk and lemon peel.

* *

Draw a banana.

NAME: Linda Morgan SCHOOL: North End Elementary

SUBJECT: Art GRADE LEVEL: 3rd

TITLE OF LESSON: Chinese Dragon Masks

KEY CONCEPT(S): Heritage/Celebrations

GENERALIZATION(S): Chinese Americans continue their heritage with the dragon dance in New Year celebrations.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Name two traits attributed to the dragon in Chinese culture.

2) Make a dragon mask.

TEACHING PROCEDURE(S):

1) Look at pictures of a dragon dance from Imagination XVIII.

2) Explain the traits attributed to the dragon in Chinese culture (strength, courage, royalty, life; brings prosperity, peace, rain for crops, chases away evil spirits.)

3) Show the children the dragon mask and discuss how it differs from the Chinese New Year lion's mask. (Use pictures from the Asian American Resource Center of the Chinese and Vietnamese lion's heads for comparison.)

4) Have children color the mask, pressing hard on the crayon for bright colors.

5) Give each child paper to write two traits of the Chinese dragon.

EVALUATIVE PROCEDURE(S):

1) Students will write two traits of Chinese dragons.

2) Students will make a dragon mask.

RESOURCES AND MATERIAL(S):

- Imagination XVIII: Hong Kong, Robert Shaplen, Champion Papers, New York, 1974.
- Jing Ho Hauk Ho #1, C. K. Rekal and B. S. L. Kan, Fortune Cookie Press, Seattle, 1976.
- Pictures of the Chinese and Vietnamese Lion's heads from the Asian American Resource Center.
- Dragon Mask coloring sheet.
- Crayons

NAME: Linda Morgan SCHOOL: North End Elementary

SUBJECT: Language Arts GRADE LEVEL: 3rd

TITLE OF LESSON: Folktales

KEY CONCEPT(S): Heritage/Similarities

GENERALIZATION(S): Folktales are commonly told by many peoples. Americans and Asian Americans tell folktales that often reflect their heritage.

BEHAVIORAL OBJECTIVE(S) Students will be able to draw four pictures of an Asian folktale in sequence.

TEACHING PROCEDURE(S): Day One

1) Show the film, "Paul Bunyan - Lumber Camp Tales" (or any film on American folktales).

2) Discuss and define "folktales."

Folktales are "tales" of "folks," e.g., ordinary people. People often tell folktales to each other, generation after generation. Many folktales have a message about the right way and the wrong way to behave. Different cultures have different folktales.

Asian Americans retell many Asian folktales to their families. The characters and scenery in the stories reflect their heritage or culture.

3) Do a flannel board presentation of the Sri Lankan folktale, "How to Share Five Cakes."

- Compare the clothing of the characters to other Asian traditional clothing. Are they identical or different?

- What other things in the story reflect the culture of Sri Lanka?
(Sweet rice cakes, tamarind seeds, respect for parents.)

TEACHING PROCEDURE(S):

4) Read the folktale, "The White Elephant," from Folk Tales from Asia for Children Everywhere, Book Four.

   . Compare the clothing of the characters to other Asian traditional clothing. Are they similar or different?

   . What other things in the story reflect the culture of India?
   (Character names, elephant, areca nut, and betel leaves.)

5) Give students paper to draw sequence pictures of the folktales.

Day Two

Invite an Asian American resource person to tell an Asian folktale to the class.

EVALUATIVE PROCEDURE(S):

Evaluation will depend on how successfully the students can draw four pictures from a folktale in sequence.

RESOURCES AND MATERIAL(S):

. Folktales from Asia for Children Everywhere, Book Four, Asian Cultural Centre for Unesco, Weatherhill, New York, 1976.

. Folktales from Asia for Children Everywhere, Book Six, Asian Cultural Centre for Unesco, Weatherhill, New York, 1977.

. "Paul Bunyan - Lumber Camp Tales," Audiovisual Department, St. Paul Public Schools, 1974.

. Flannel board

. Flannel board characters (old man, old woman, two daughters, pan, fire, seeds, five cakes, beds, shovel, neighbors).

. Asian American Resource Person.

How to Share Five Cakes

A Folktale of Sri Lanka

Once upon a time, there was a farmer who had two married daughters. One day he decided to visit his daughters to see how they were doing.

First he went to see the younger daughter since she was just married. She was going to be married to a rich man, but the farmer, her father, refused to agree with the match and she eventually married a good, but poor man. Her clothes were old and torn, and she and her husband barely managed to survive.

When the daughter's father arrived, she invited him to have a seat and pretended to get some food for him. But there was no food in the house and all she did was roast some old, dry tamarind seeds in a pan. The seeds began to roast and made a sound like "Kas, Kas, Kas."

"What are you making?" asked her curious father.

The daughter, angry because he made her marry a poorer man, retorted, "Since we have no money, Father, we have to cook the only thing we have left--my husband's good family name."

The farmer was insulted by his daughter's remark and abruptly left her house for his older daughter's home. The older daughter was marmaried to a rich man and was very happy. When the farmer reached her house, his daughter treated him respectfully, like a child should be to her parent. After her father was comfortable, she started making special cakes out of rolled rice pastry that was a delicacy in her village. Her father thought these cakes were delicious and asked what they were called. The daughter answered, "They're called vella vahum, or sweet rice dough."

After a while , the farmer started for home and kept muttering to himself, "sweet rice dough, sweet rice dough," so he wouldn't forget the name.

He passed some girls going to market and smiled at them saying "Sweet rice dough, sweet rice dough." People along the way thought the old farmer had gone weak in the head. The old man ignored all their curious glances and rude stares, and kept on hurrying home muttering, "Sweet rice dough, sweet rice dough."

Hurry! Hurry! The faster the old farmer went, the more he wobbled. Suddenly he stubbed his toe on a big rock and yelled in pain, "Oh my toe! Oh my toe!" But he kept going, hopping and limping along saying, "Oh my toe, oh my toe." Somehow he had replaced the name "Sweet rice dough" for "Oh my toe."

When he finally got home he said to his wife, "Our daughter made some delicious oh-my-toe, which is a specialty of her village. Please make me some oh-my-toe too."

"What is oh-my-toe?" asked his wife. "I never heard of it!"

"What? Here I'm over sixty years old and you've never made me any oh-my-toe! It's a disgrace," said the farmer.

"Well in all our years together, I've never heard a good word from you," said his wife. "Nag, nag, nag! You never appreciate anyhing! What an ungrateful husband!"

"Out of my house!" stormed the farmer. Their argument grew so loud that the neighbors began staring and one of them remarked, "She rolls her lip up until it looks like cake or sweet rice dough!"

"That's it!" cried the farmer, "That's what I meant--sweet rice dough!"

The wife, of course, knew very well how to make them so she set to work immediately ending the fight.

The wife made five sweet rice dough cakes and the farmer said, "Good--three cakes for me and two for you."

But the woman disagreed and gave him only two which started another argument that grew louder and louder.

"If only you'd shut your mouth," shouted the farmer, "we could sit and enjoy our cakes."

"What do you mean, my big mouth," answered his wife, "you should shut yours!"

"You should stop shouting out of respect to your parent's memory," the farmer replied.

There was complete silence for a moment. The farmer said, "Isn't this silence wonderful? Let's make a bet, whoever breaks the silence and speaks will get the smaller number of cakes."

"You'll be the one to break it!" said his wife.

"Then let's bet!" said the farmer.

So they sat there not saying a word. Evening passed and not a word was said. Days passed and the cakes stayed uneaten and the daily chores stayed undone. Food ran out and neither of them would get more.

Finally they were too weak to even speak in sign language so they went to bed.

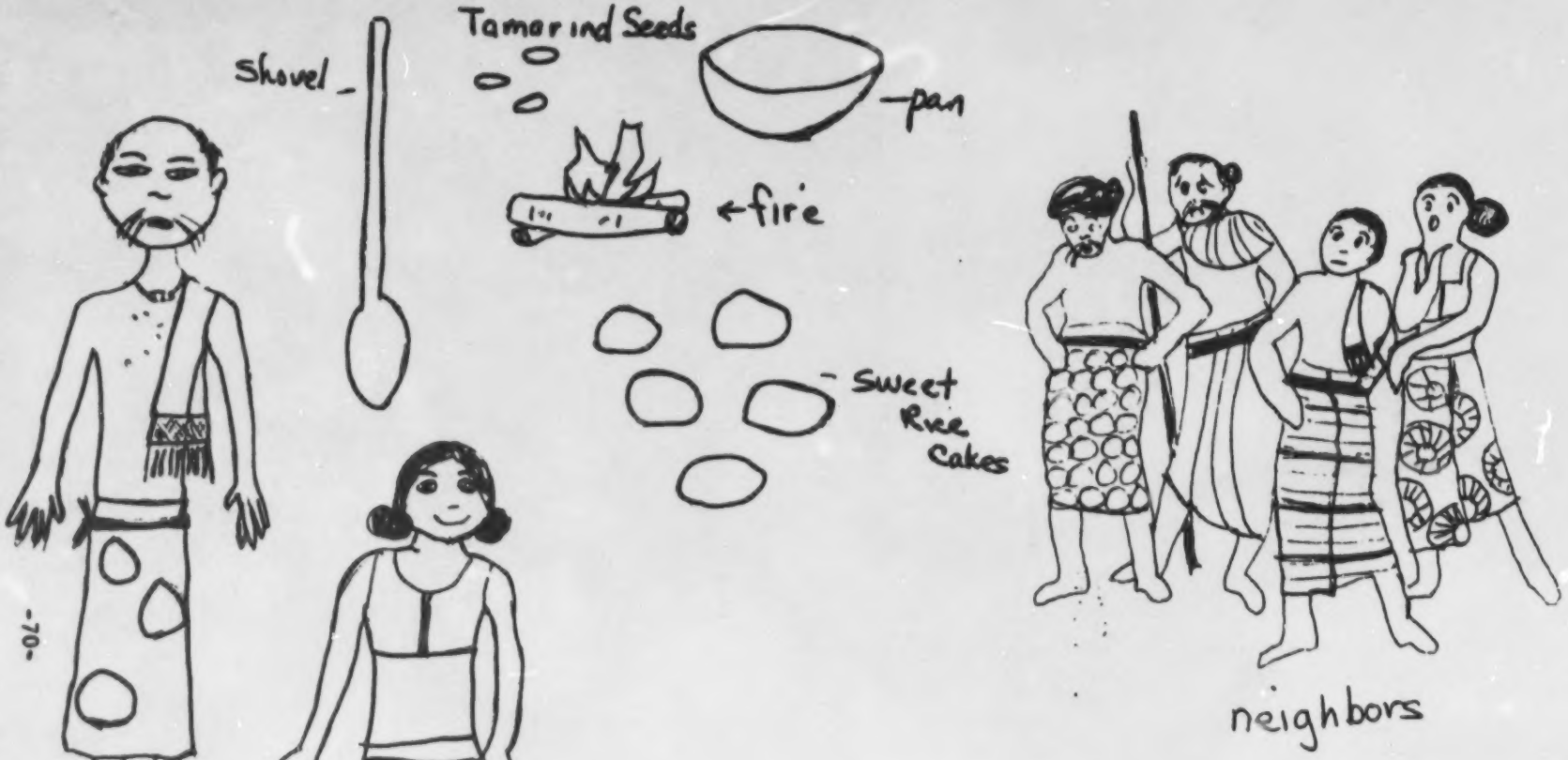
Meanwhile, the neighbors were wondering why things had been so quiet lately--they were so used to their quarreling, that they grew worried. When they came to the house they saw the old man and the woman lying very still in their beds. The neighbors poked them, but they would not speak.

The people decided the old couple must be dead so they got ready to bury them. They dug two graves and begun to lower the bodies into them. Someone dropped a shovel and it landed on the old man's sore toe.

"Oh my toe!" cried the farmer loudly.

Up rose the farmer's wife who cried, "Aha! I've won! You broke the silence, the three cakes of sweet rice dough are mine!"

So the woman won the bet and the farmer never forgot the difference between sweet rice dough and oh my toe.


Shovel
Tamarind Seeds
pan
fire
Sweet Rice Cakes
-70-
old man
2 Daughters
change color of skirt
and old woman
give grey hair
neighbors

NAME: Sharon Shiraiwa

SCHOOL: Asian American Resource Center

SUBJECT: Social Studies

GRADE LEVEL: 1-4

TITLE OF LESSON: Chinatown Is More Than a Place to Eat

KEY CONCEPT(S): Similarities and Differences

GENERALIZATION(S):

1) Not all Chinese Americans live in Chinatowns.

2) There are many similarities and differences between Chinatowns and other towns/cities.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) List several similarities between life in Chinatown and life in their own community.

2) List several differences between life in Chinatown and life in their own community.

3) Form general statements about Chinatown based on the material provided in the lesson.

TEACHING PROCEDURE(S):

NOTE: Depending on the student's educational/cultural environment, his/her perceptions of Chinatowns can be accurate or unrealistic. Often, inaccurate information about Chinatowns lead to the formation of stereotypes, i.e., all Chinese live in Chinatowns; Chinatown is an oriental shopping and eating plaza. This unit attempts to examine Chinatown as more than its stereotype.

Day One

1) Introduce the unit by the filmstrip, "Chinatown."

Preview questions might be:

- What does Chinatown mean to you?
- Who lives in Chinatown?
- Where are Chinatowns?

2) Post viewing questions might be:

- What is the family's name in this filmstrip? (The Yangs) (The children are Ming Lan Yang, Wei Lan Yang, and Nona Yang.)

TEACHING
PROCEDURE(S):

. Where do they live? (Chinatown in San Francisco)

. What are some of the things you saw in "Chinatown" that are similar to things here? (Public transportation, schools, helping at home, learning from parents, playgrounds, etc.)
. What are some of the things you saw in the filmstrip that are different than things here? (Language, food, musical instruments, writing Chinese, abacus, etc.)

3) Have students draw pictures of an activity they do with their family and an activity the Yangs did together.

Display these pictures and talk about the similarities and differences.

4) Older students may be interested in the Special Notes (p. 13) of the teacher's guide.

Day Two

1) Introduce the term, "Chinese Americans."

. Who are Chinese Americans? (People who live in America and have roots in China. Not all Chinese Americans speak Chinese or live in Chinatowns. Americans are different from each other in many ways.)

2) Show the filmstrip, "Getting to Know Carol Low." Use the preview and post viewing discussion questions suggested in the teacher's manual.

. What did you learn about Chinatown through Carol? (Space is limited, many children attend Chinese school after school, many are bilingual.)
. Stress the similarities and differences between Carol's life and the students' lives.

3) Have students draw a picture of Carol Low in Chinatown. Display the pictures with the ones of the Yangs.

4) Students can also complete one of the worksheets provided in the filmstrip kit.

TEACHING
PROCEDURE(S):

Day Three

1) Discuss the different jobs necessary to make a town or community work. (Doctors, police officers, fire fighters, etc.) Discuss other jobs that help a town run. (Movie theaters, radio stations, bakeries, etc.)

2) Read the following three short stories about different occupations in Chinatown. After each story, discuss each job and story characters.

   Mr. Lee's Grocery Store, My New Friend, David, At the Sewing Facotory.

   Discussion questions:

   - What job does this story describe?
   - What did you learn about Chinatown in this story?

   In Mr. Lee's Grocery Store, students might discover that running a grocery store is hard work. In Chinatown grocery stores, there are many items that are Chinese. Often stores serve as a visiting place for community people.

   In My New Friend, David, students learn that there is more to Chinatown than restaurants. Other stores are illustrated. David attends Chinese school after American school and lives above a Chinese fortune cookie factory where his mother works.

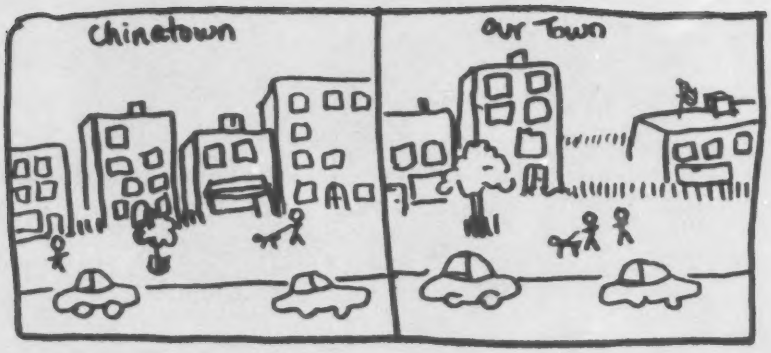
   At the Sewing Factory describes work in a garment factory in Chinatown.

3) Review the materials used on Chinatown. Discuss how life in Chinatown is similar to life in their community and how it is different. Value statements should be avoided.

EVALUATIVE
PROCEDURE(S):

Have students draw (cooperatively) two large murals. One mural would illustrate the things they've seen and learned about Chinatown and the other mural should illustrate their own city/town or community. The activity of the people in both murals should reflect the similarities and differences stressed in the unit.

EVALUATIVE PROCEDURE(S):



Discuss the murals when completed.

- What kinds of things are shown?
- Can you see similarities? Differences?
- What have you learned about Chinatown?

  -There are different people, jobs, buildings, etc. there.
  -There is more than restaurants in Chinatown.
  -There are many similarities/differences between a Chinatown community and my community.

RESOURCES AND MATERIAL(S):

- "Chinatown," from Five Families, Scholastic, New York, 1972
- "Getting to Know Carol Low," from Understanding Chinese Americans, The Assn. of Chinese Teachers, San Francisco, 1976
- At the Sewing Factory, Annie Ching, Asian American Bilingual Center, Berkeley, 1978
- Mr. Lee's Grocery Store, Annie Ching, Asian American Bilingual Center, Berkeley, 1978
- My New Friend, David, Asian American Bilingual Center, Berkeley, 1978
- Paper, crayons, etc. for pictures and murals.

NAME: Linda Scrubbs SCHOOL: Hancock Elementary

SUBJECT: Social Studies/Reading GRADE LEVEL: 4th

TITLE OF LESSON: Rabbit Folktales from Asia

KEY CONCEPT(S): Family/Folktales

GENERALIZATION(S): Asian American families have many favorite folktales. There are several folktales about clever rabbits in many cultures.

BEHAVIORAL OBJECTIVE(S): Students should be able to:

1) List the origin of different Asian tales with rabbit characters.

2) Retell several Asian rabbit folktales through pictures and text.

TEACHING PROCEDURE(S):

1) Read (or tell) a well-known rabbit story to the class, e.g., The Hare and the Tortoise.

   Discuss the following questions:

   - Have you heard this story before?
   - Do you have a favorite rabbit story?
   - Where did you hear the story?

2) Read the Cambodian folktale, "The Old Woman and the Hare," from Folktales From Asia for Children Everywhere, Book Four.

   - What kind of folktale is this? (Cambodian)
   - How is this rabbit described? (Very cunning, adventurous, wise, just, and mischievious.)
   - What is the outcome of the story? (Judge Hare, the tricky rabbit, fools an old woman and eats her bananas.)

3) Over the next several days, have students read or listen to other Asian rabbit folktales. Discussion should focus on the folktale's ethnic origin and the characterization of the hare or rabbit. A pattern should surface, showing the rabbit characters to be clever, fast and mischievous.

TEACHING PROCEDURE(S):

Examples of rabbit folktales from Asia are:

- "The Rabbit in the Moon," from Peach Boy and Other Japanese Children's Favorite Stories.
- "The Hare's Liver," from It's Fun Being Young in Korea.
- "The Little Hare's Clever Trick," from Favorite Children's Stories from China and Tibet.
- "Judge Rabbit Stories," from Cambodian Legends.

Supplementary Activity
Have students research rabbit characters in other ethnic folktales, i.e., African, Native American, Mexican, Irish, etc.

EVALUATIVE PROCEDURE(S):

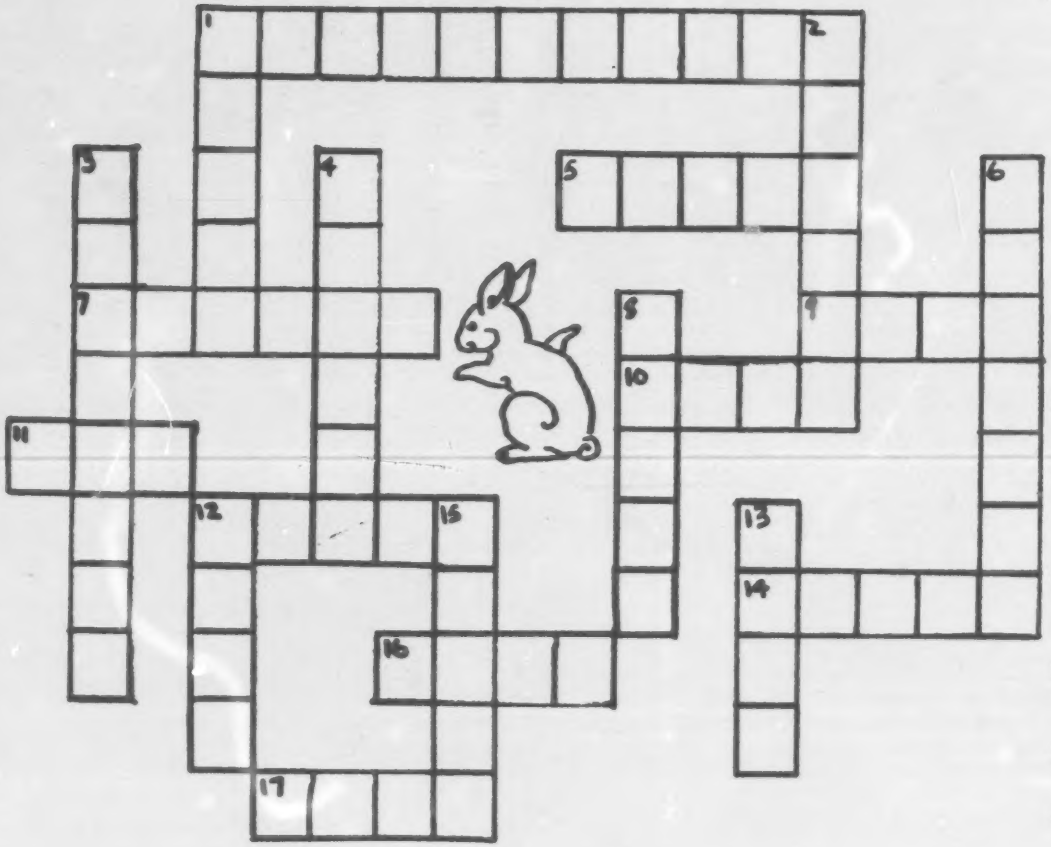
1) Students will make a booklet illustrating the rabbit folktales from Asia. Each story should be prefaced by a cover sheet stating its title and specific Asian origin. These booklets will be displayed.

2) Students will also complete a crossword puzzle on the Asian folktales. They should be able to answer 12 out of 17 correctly.

RESOURCES AND MATERIAL(S):

- Cambodian Legends: English-Cambodian, Chandha Sau, Bettie Lou Sechrist, Kry Lay, SEAL Project, Long Beach Unified School District, Long Beach, 1978.
- Favorite Children's Stories from China and Tibet, Lotta Carswell Hume, Charles E. Tuttle Co., Rutland, 1975.
- It's Fun Being Young in Korea, Peter Hyun (Ed.) Saaim Toh Sa Publishing Co., Seoul, Korea, 1979.
- Peach Boy and Other Japanese Children's Favorite Stories, Florence Sakade, Charles E. Tuttle Co., Rutland, 1977.
- Rabbit Folktales Crossword Puzzle.

Rabbit Folktales Crossword Puzzle



Across

1. What the rabbit in the Cambodian folktale was called. (Two words)
5. The Dragon King needed the hare's _____ to get well.
7. The _____, fox and the rabbit were friends in the Japanese folktale.
9. The _____ is the King of Beasts.
10. _____ is another name for rabbit.
11. The _____, monkey, and rabbit were good friends in the Japanese folktale.
12. "The Hare's Liver" is a story from _____.
14. Folk _____ are stories people tell each other.
16. Folktale rabbits are _____.
17. For being so kind, the rabbit was taken up to the _____.

-77-

Rabbit Folktales Crossword Puzzle (continued)

Down

1. "The Rabbit in the Moon" is a story from _____.

2. The _____went to get the hare for the Dragon King.

3. Judge Rabbit stories are from _____.

4. Folktale rabbits are smart or _____.

6. Judge Hare ate all the woman's _____.

8. "The Little Hare's Clever Trick" is a story from _____.

12. The Dragon _____lived at the bottom of the sea.

13. The old woman wanted to make a _____ out of Judge Hare.

15. _____ Americans sometimes tell folktales about rabbits.

Use these words:

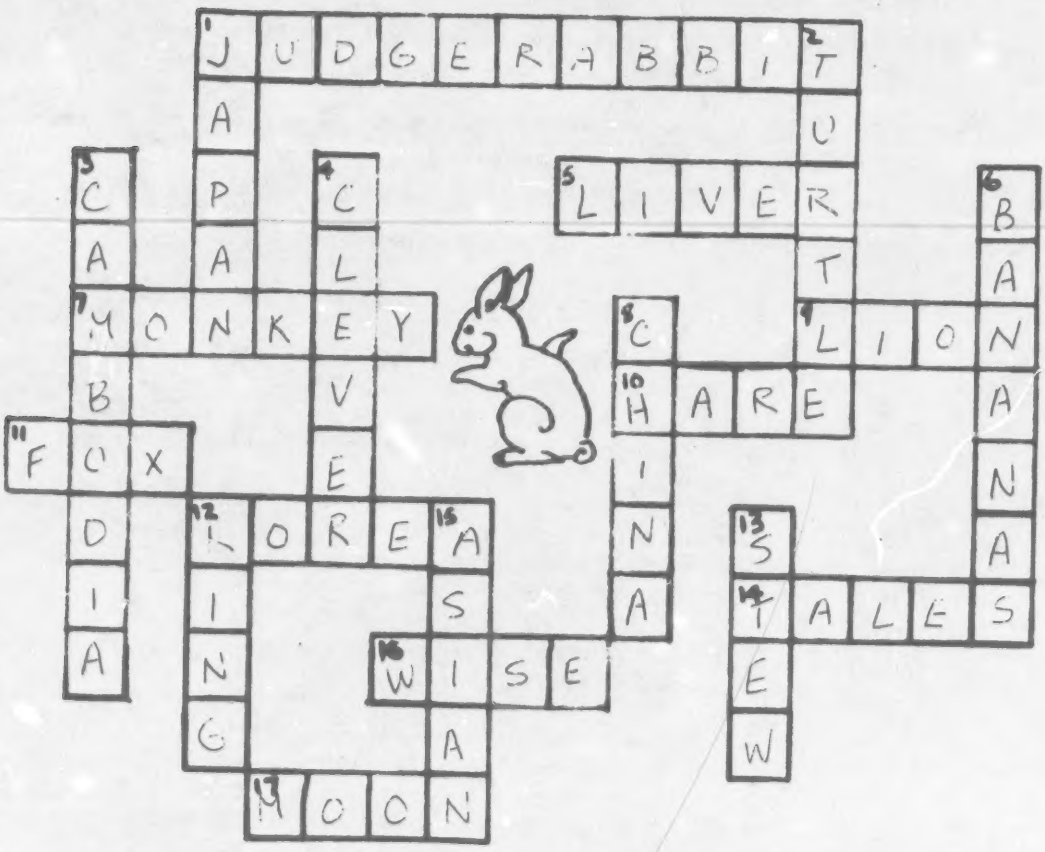
Judge Hare lion monkey fox moon

bananas clever clever wise turtle

liver Rabbit China Japan Korea

Cambodia King stew Asian tales

Rabbit Folktales Crossword Puzzle (KEY)



NAME: Myra Toconita SCHOOL: Cherokee Heights Elementary

SUBJECT: English/Art GRADE LEVEL: 4th

TITLE OF LESSON: The Story of Chinese Characters

KEY CONCEPT(S): Communication/Written Language

GENERALIZATION(S):

1) Chinese writing often looks like pictures because they were based on pictures.

2) Often pictograms are ideograms or symbols representing ideas.

BEHAVIORAL OBJECTIVE(S): The child will be able to:

1) Demonstrate the concept of a pictogram.

2) Use his/her imagination to create his/her own pictograms.

3) See "pictures" in simple Chinese characters.

TEACHING PROCEDURE(S):

1) Discuss with students the common beginning of people's written language: ancient Chinese and Egyptian.

2) Use charts from East/West Activity Kit showing how a character is formed.

3) Teach students to write with a brush in correct order: left to right horizontal strokes first, top to bottom vertical strokes starting with central one and then the left arm(s) followed by the right arm(s).

4) Distribute an activity sheet (showing how a Chinese character was derived from a picture).

5) Give dittos from Jing Ho Hauk Ho #2 (page 23) for writing practice.

6) Take a sentence from the child's reader and decide which words are simple and can be written as pictograms.

E.g.:

shovel talk open

TEACHING PROCEDURE(S):

7) Read The Chinese Word for Horse. This story is illustrated with Chinese characters rather than with actual pictures. The characters for horse, forest, man, cart, stream, rain cloud, gentleman, sword and growing field are used.

EVALUATIVE PROCEDURE(S):

Pass out an activity sheet (#2) asking the students for form pictograms or characters from certain words and identifying "pictures" in certain Chinese characters.

RESOURCES AND MATERIAL(S):

- The Chinese Word for Horse, John Lewis, Two Continents, New York, 1976.
- East/West Activities Kit, Ethnic Understanding Series, Visual Communications, Los Angeles, 1972.
- Jing Ho Hauk Ho #2, C. K. Rekal and B. S. L. Kan, Fortune Cookie Press, Seattle, 1976.
- Activity sheets on Chinese characters, #1 and #2.

NAME: _____

Chinese Characters #1

This is the Chinese character for "horse." Add more detail to it and try to create a picture of a horse.

NAME: _____

Chinese Characters #2

Create a pictogram or character for the following words:

1. Shoe

2. Table

3. Cup

4. Elephant

Add more lines to the following Chinese characters to make them look like the objects they stand for.

Man

Tree

Sun

EVALUATIVE PROCEDURE(S):

1) Students will list three different countries that are part of Asia.

2) Students will list the four regions of Asia.

3) Students will successfully complete at least 50 percent of the two worksheets that accompany the map games.

RESOURCES AND MATERIAL(S):

- Asia Map Game, Ted Feely, Jr., Educational Materials Associates, Newark, 1976.
- "Children of Asia," U.S. Committee for UNICEF, New York.
- Rainbow Activities: 50 Multi-Cultural/Human Relations Experiences, Seattle Public School District No. 1, Creative Teaching Press, Inc. South El Monte, 1977.
- "Word Detective Game of Asia Worksheet," "Letter Scramble Game of Asia," from Asia Map Game, Educational Materials Associates, Newark, 1976.
- Map of World
- Student maps of Asia
- Tagboard

NAME: Sandy Fox SCHOOL: Randolph Heights Elementary

SUBJECT: Art/Physical Education GRADE LEVEL: 6th

TITLE OF LESSON: Pilipino Sipa Ball

KEY CONCEPT(S): Ethnic Contributions

GENERALIZATION(S): In America, many games we play and enjoy have ethnic origins or are similar to those of other ethnic groups.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Participate in the game of Sipa Ball.

2) Practice team coordination and cooperation.

TEACHING PROCEDURE(S): A.M. Activity - Classroom

1) Introduce the Sipa Ball as one cultural object from the Philippines. Describe the legend of its origin and the rules for playing the game.

Lengend:

- Originated with two children returning home from the market.
- Argument followed about who would carry the rattan basket just purchased because of all their heavy packages.
- Finally, they compromised by kicking the basket home between them.

Game:

- Played in both elementary and high school.
- Used in two major games: similar to volleyball but kicked over low net; other played in circle.
- Balls kept continually in air by kicking it.

2) Students will each construct their own Sipa Ball.

Materials:

- 4 squares of tissue paper
- Metal washers
- String or rubber band
- Gold foil or aluminum foil

TEACHING
PROCEDURE(S):

Construction: (similar to making pom-poms)

- Fold tissue in half lengthwise.
- Snip into strips that are connected at top.
- Cut into two sections.
- Gather at top tightly and slip through washer.
- Snip at top and bend over washer.
- Cover end with foil--secure with string or rubber band.

P.M. Activity - Gym

1) Warm-up exercises

- Student directed drills for ten minutes.
- Use Pilipino music for background during exercises.

2) Review the rules of the Sipa Ball Game.

- Played as either singles or doubles match.
- Ball is usually rattan, hollow, and 4 inches in diameter. Use either: art Sipa Balls, wiffle ball.
- Ball must be kept in air continuously by players.
- Ball cannot be touched or hit by any part of body except knees, legs, and feet.
- Ball may be kicked backwards and forward over a low net until it falls or touches the ground.
- Points scored against player (team) who fails to return to opponent.
- Set up arbitrary point system, e.g., 15.
- Net must be low to ground--line up in volleyball formation.

3) Play Sipa Ball.

- First, practice passing to partner for approximately five minutes.
- Second, team up with partner against two other partners for five minute drill.
- Third, play in teams.

EVALUATIVE
PROCEDURE(S):

Students will successfully participate in the game using the sipa balls they made.

RESOURCES AND MATERIAL(S):

- Asian American Art, Asian American Studies, Berkeley Unified School District, Berkeley.
- Bayanihan Songs, Monitor Records, New York, 1961.
- "East/West Activities Kit," Visual Communication, Los Angeles, 1972.
- The Philippines: Roots of Heritage, Melissa Macagba Ignacio, Pilipino Development Associates, Inc., San Jose, 1977.

NAME: Sandy Fox SCHOOL: Randolph Heights Elementary

SUBJECT: Social Studies/ Reading GRADE LEVEL: 6th

TITLE OF LESSON: The Sharing Syndrome

KEY CONCEPT(S): Immigration/Contributions

GENERALIZATION(S): Asian Americans are composed of many groups and are part of our rich multicultural heritage in the United States.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Locate the variety of countries that are part of the Asian American heritage.

2) Identify a famous Asian American personality.

3) List the variety of contributions which Asian American cultures have shared that are an important part of America.

TEACHING PROCEDURE(S): Day One

1) List, through discussion, four regions that Asian Americans immigrated from, i.e., East Asia, Southeast Asia, South Asia, and Pacific Islands.

2) Students will locate these regions on individual map worksheets and color each region a designated color, also labeling each country within those regions.

3) The students will be designated one of these countries by lottery and begin library research on this country, using the worksheet as a guide.

4) Present the Asian American Posters (from the Asian American Resource Center) and review the people's contributions.

TEACHING PROCEDURE(S):

Day Two and Three

1) The class will divide into two groups and alternate activities on day two and three.

   Group A: Do research report in IMC.

   Group B: Play games from Asia Map Game kit.

EVALUATIVE PROCEDURE(S):

1) Students will successfully complete a map study skills worksheet by correctly identifying certain Asian countries with a specific region.

2) Students will participate in the map games.

3) Student will be involved in research in the IMC and writing a report on one Asian country. Evaluation will be based on the quality of the reports they turn in.

RESOURCES AND MATERIAL(S):

- Tagboard listings of four Asian regions.
- Asian Map worksheet.
- Overhead projector.
- Asian Map transparency.
- Famous Asian American Posters (available from the Asian American Resource Center)
- Asia Map Game, Ted Feely, Jr., Educational Materials Associates, Newark, 1976.
- Resource Materials, available in IMC or Asian American Resource Center, for research worksheet.

Asian American Research Report

Many Asian Americans continue some parts of their cultural heritage in the United States such as eating certain foods, speaking an Asian language, etc. This worksheet will help you identify some things that are part of one Asian country's heritage.

Name of Country: _____

Region of Asia: _____

Language: _____

List five words and their meanings:

_____

_____

_____

_____

_____

Food:

List five common foods:

_____ _____

_____ _____

_____

Music:

List two musical instruments:

_____

_____

Sports:

List two games similar to ours or adapted:

_____

_____

Asian American Research Report (continued)

Customs:

List three customs:

_____ _____

_____

Holidays:

List special holidays celebrated:

_____ _____

_____ _____

Clothing:

Draw a picture of special clothing.

Art:

List special arts or crafts:

_____ _____

_____ _____

Literature:

List special contributions:

_____ _____

_____

Review the Asian American posters and list a well-known Asian American with your research country's heritage, and describe what he or she does.

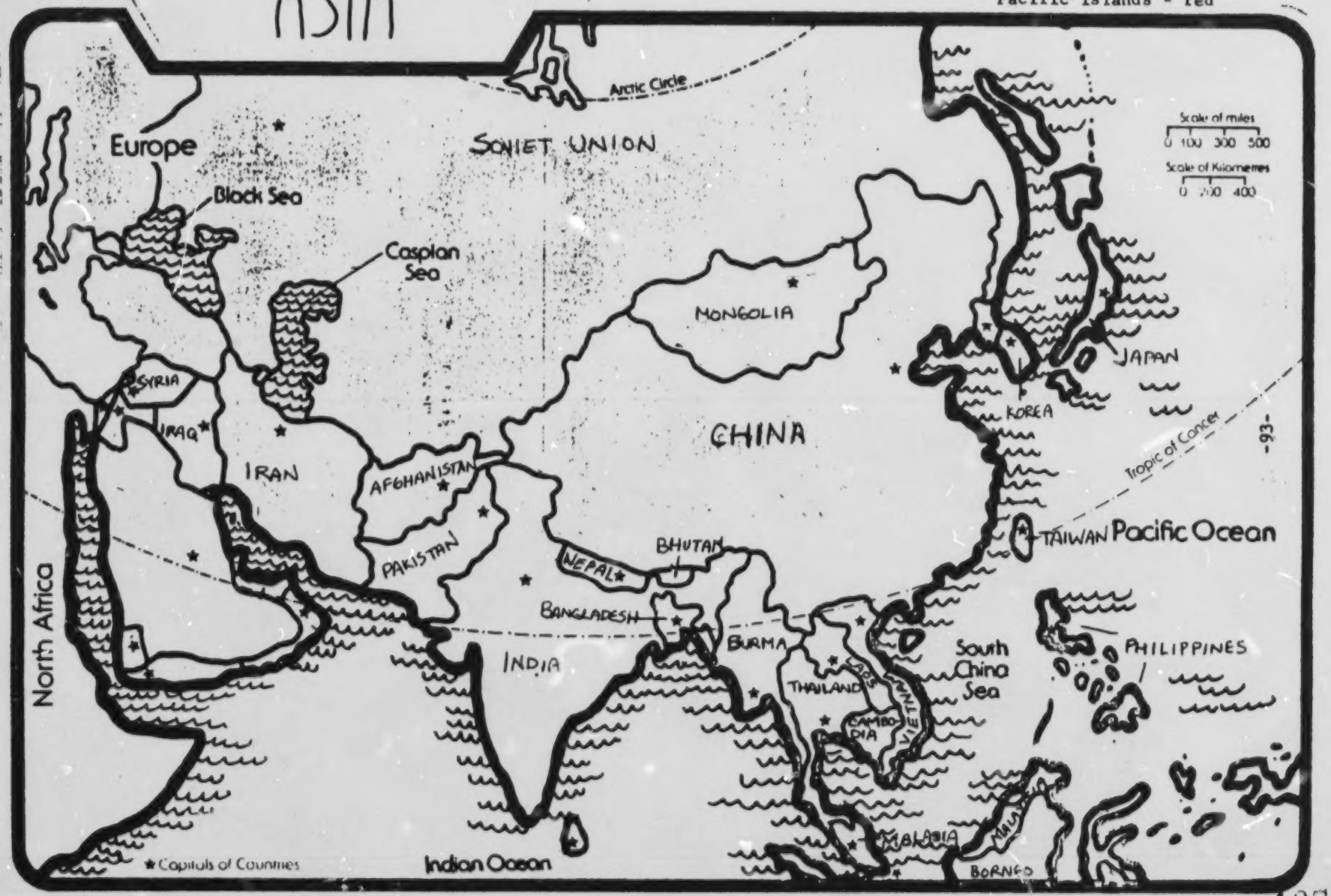
_____

_____

ASIA

Color these Asian countries according to this rule:

East Asia - green
Southeast Asia - blue
South Asia - yellow
Pacific Islands - red



NAME: Sharon Shiraiwa

SCHOOL: Asian American Resource Center

SUBJECT: Language Arts and Reading

GRADE LEVEL: 6th

TITLE OF LESSON: Vietnamese Folktales

KEY CONCEPT(S): Heritage, Folktales

GENERALIZATION(S): Ethnic folktales often carry messages or explain the origin of certain customs.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Explain the origin of a specific Vietnamese custom.

2) List several other customs and folktales associated with Tết.

TEACHING PROCEDURE(S):

1) Introduce the word/concept "Folktales."

   . What is a folktale? (A story that is passed down, and among, families and people through generations.)

   . What kinds of folktales exist? Elicit examples from the students.
   (Some folktales are about animals--e.g., Hare and the Tortoise; some have a message to tell--e.g., "The Boy Who Cried Wolf," some explain the creation of the world, nature, etc., others explain how certain customs were created--e.g., valentines for February 14, looking for shadows on Ground-Hog day, etc.)

2) Focus on Vietnamese folktales that explain the origins of certain customs. By reading several Vietnamese folktales, students can learn some of the customs that are associated with the Tết (the Vietnamese New Year).

   Before reading the stories, introduce the Vietnamese Americans as <u>one</u> group of Asian Americans. Locate Vietnam on a map and note the division of the country into North and South areas.

   Briefly review possible reasons for Vietnamese immigration to the United States. (In Minnesota, there are more than <u>3,000</u> Vietnamese immigrants.)

TEACHING
PROCEDURE(S):

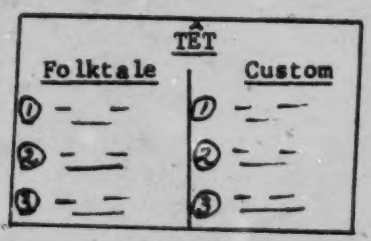
One of the ethnic traditions maintained by many Vietnamese is the celebration of Tết, the Vietnamese New Year. For teacher and background information on the Tết, see the Asian American Curriculum Guide (1978) p. 189.

3) Distribute one or more of the stories related to Tết customs from the following sources:

- "Hung Vuong and the Earth and Sky Cakes," Beyond the East Wind
- "The Spirits of the Kitchen," Popular Stories From Vietnam
- "The Legend of the Narcissus," Vietnamese New Year Kit
- Banh Chung Banh Day
- "The Legend of the Apricot Tree," Vietnamese New Year Kit
- The Legend of Firecrackers

Students should draw a chart listing each Vietnamese folktale and the Tet custom it describes.

Example:



A variation of the activity can involve the students in groups. Each group would read a different story and develop a chart together paraphrasing (not copying) the tale and identifying the Tết custom it describes.

4) Review the different customs associated with the Tết. List them on the board.

EVALUATIVE PROCEDURE(S):

1) Distribute the "Watermelon Story" activity cards. Students are to rearrange the cards into a coherent story and answer the following questions:

   . What Tết custom does this story describe?

   . Describe two other Tết customs.

RESOURCES AND MATERIAL(S):

. Banh Chung Banh Day: The New Year's Rice Cakes
Indo-China Resource Center,
Kim Dong Publishing House, Berkeley, 1972

. Beyond the East Wind, Jewell Reinhart Coburn,
Burn, Hart, and Company Publishers,
Thousand Oaks, 1976.

. Co Tich Nhi Dong (Folk Tales for Children)
Tran Van Dien and Winabelle Gritter,
Freedom Flight Corporation, Grand Rapids, 1976.

. The Legend of Firecrackers, Cam Van Ta, SEAL Project, Stockton Unified School District, Stockton, 1978.

. Popular Stories From Vietnam, The Institute for Cultural Pluralism, San Diego State University, San Diego.

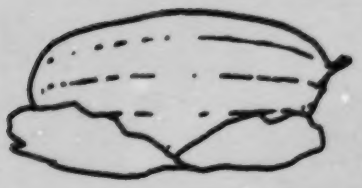
. Vietnamese New Year Kit - 1977 Year of the Serpent, Asian American Studies, Berkeley Unified School District, Berkeley.

. "Watermelon" Folktale Activity Cards.

. Worksheet for Watermelon Folktale.

. Newsprint for charts.

WATERMELON
(QUA DUA HAU)



NAME _____

DO YOU KNOW THESE WORDS?

Draw a line from each word to its meaning. Write a sentence with each word on the back of your paper.

WORD	MEANING
disobey	very pleasing to the taste
exile	an object or thing that stands for another object
deserted	any of the main large land areas of the earth
shelter	to refuse to follow directions
poisonous	to force a person to leave his/her country and live somewhere else
quenched	to call forth or gather
delicious	harmful to one's health
continent	a place or thing that covers or protects
summoned	to satisfy
symbol	abandoned, left behind

WATERMELON

(QUA DUA HAU)

Cut out these squares and arrange them into a story that makes sense. Number each square in its correct order.

An-Tiem carved the island's name and his own on some of the fruit and threw them into the sea. Later, seamen found the strange fruit with An-Tiem's name floating in the sea.	He found out that it tasted delicious and quenched his thirst. He tried to grow the plant around his house then. Soon the whole island was covered with the green fruit.
He dared not eat it because he was afraid it was poisonous. Days passed and the dry and sunny season came. It was so hot that all the plants were dry and the well had no water left. One day, An-Tiem was so tired and thirsty that he tasted the fruit.	The Prince had to build his own shelter, dig a well for water, and fish and hunt animals for food.
WATERMELON (QUA DUA HAU) A VIETNAMESE FOLKTALE	Once upon a time, the sixth son of King Hung Vuong named An-Tiem disobeyed the King's order and was exiled to a deserted island.

The King gave him his crown and An-Tiem became King Huong Vuong VI.

One day, he found a green fruit as big and round as a ball. He split the fruit into halves and found the inside of the fruit red.

King Huong Vuong was very proud of having a son who was brave and strong enough to overcome difficulties without anyone's help. An-Tiem was immediately summoned back to the court. He brought his fruit with him to offer the King, his father.

The island was now crowded. Many boats came and went. An-Tiem helped anyone who wanted to settle on the island. Soon, news about that reached the King.

Soon, words about the fruit reached the continent and many merchants tried to find the way to the island. This then turned the deserted island into a busy island.

Since then, the fruit which was called "watermelon" has become the symbol of luck, and people often offer it to relatives and friends as a New Year present.

THE TWELVE LUNAR ANIMAL YEARS

The faithful dog trotted up next and last, up waddled the pig.

In fifth place came the mighty dragon who later became a national symbol of Vietnam. Close behind the dragon came the snake.

Although it was later learned that the rat had hitched a ride on an elephant, the god stuck to her promise and proclaimed the first year of each twelve-year period as the year of the rat. The other years were named after the 12 animals in the order of their arrival.

Messengers announced the rules of the contest to the animals. According to the rules, the winner would be the first animal who could travel back to a chosen spot. Second place would go to the animal who arrived at the spot after the winner. Other winners would be chosen according to the order of their arrival.

Soon the lively monkey swung by followed by the proud rooster in tenth place.

After a long time, there came the hard working water buffalo in second place, followed by the powerful tiger. The cautious cat crossed the finish line next.

The day of the contest arrived and the god stood at the finish line. She was surprised to see the rat come into view first because she expected a faster animal, such as the horse, to finish first. However, because a god should not go back on her word, the rat was declared the winner.

Thus, time took form and order. Since that day, people born in these years are said to have the nature and personality of their lunar animal.

The god waited until no more animals came and then declared the contest over.

Long ago there lived a god who was concerned about the sloppy condition of time. There was no order to time and things were very unorganized. The god thought that s/he would correct the situation and created a contest. The participants would be all the animals in the kingdom she ruled.

THE TWELVE LUNAR ANIMAL YEARS

In seventh place came the stately horse who pranced forward, swishing his mane and tail. The goat followed the horse.

THE LEGEND OF THE FIRECRACKERS

Long ago there were two wicked spirits who hated people and played many mean tricks on them.

A story about these New Year firecrackers is often told.

At Tet, when the good genie of the village went to heaven to report on the people's behavior, the two bad spirits were very busy making everyone unhappy.

Soon, the people learned that the wicked spirits were afraid of light and noise so they lighted their homes and exploded firecrackers. The bad spirits were scared away.

Tet, the Vietnamese New Year, could not be celebrated properly without firecrackers.

They sound like machine-guns at midnight as they blast out the old and welcome in the new year.

The people of the village kept exploding firecrackers until Tet was over and their good genie returned from heaven to protect them.

These two spirits played all their evil tricks at night because they were afraid of light and noise.

THE LEGEND OF THE FIRECRACKERS

Once upon a time, there was a huge apricot tree that was larger than all the others.

THE LEGEND
OF
THE APRICOT TREE

Two genies chose the apricot tree as their home, and chased all the demons and phantoms away. The people in the area lived peacefully under the genie's protection for awhile.

However, at the end of the year, the two genies had to go and present their good wishes to the Emperor of Jade. They went away for a few days and left the people at the mercy of the evil spirits.

The people knew that the spirits were afraid of the apricot tree where the genies lived, so they each picked a branch from the tree and placed it on their door to scare the bad spirits away.

This explains why apricot trees have taken a great importance at Tet. The branches are now used as a beautiful ornament in most Vietnamese houses, but they originally served to scare off the evil spirits.

THE LEGEND OF THE NARCISSUS

Once there lived a rich Vietnamese man with three sons. When he felt ready to retire, he called his children before him and divided his property equally among them. The children promised to respect his wish. After a time, the man peacefully died of old age.

Suddenly a fairy appeared. "Stop weeping" she said, "There is a treasure hidden beneath this land and your greedy brothers don't know it."

Shortly after their father's death, the two older sons claimed most of their younger brother's property. Only a small plot of good-for-nothing land was left for him.

The fairy explained that the roots of a valuable flower were hidden under the earth. Each spring they blossomed into beautiful flowers which the youngest brother could sell at a good price.

The poor brother moaned over his loss and stood looking at his desolate land.

The son was surprised at his fortune and waited until spring. Sure enough when spring arrived, his land was covered with the fragrant white flowers.

In memory of the fairy who protected him, he called the flower THUY TIEN (Water Fairy). Everyone who saw it loved its beauty and smell. The rich offered high prices for the flower.

THE LEGEND OF THE NARCISSUS

In a few years, the boy became wealthy from the sale of the narcissus. The flower became the symbol of success and prosperity in the celebration of TET, the Vietnamese New Year.

NOTE: It is considered a good sign if the narcissus blooms on New Year's Day. The narcissus is cultivated with care and special techniques are used to ensure its blooming for the New Year season.

Once, long ago in Vietnam, there lived the great King Hung Vuong the Sixth. The King was very wise and was respected by the people of his kingdom. His lands stretched farther than any other kingdom and his wealth was grander.

Hung Vuong also had many sons--twenty-two in all. All his sons were talented in different studies, some were very strong, others were very smart. Only one of them, Prince Lieu, was interested in farming and didn't mind getting his hands and feet dirty.

"Make two cakes that reflect the earth and the sky, for nothing in life is more precious. Make them out of rice, for rice is very important to life."

The old man whispered to Prince Lieu, "Listen, my boy, I have been watching you for a long time and I know you are as wise and kind as your father. I will help you prepare a meal that will please him."

Twenty-one times the King shook his head in disapproval. Then Prince Lieu held his rice cakes for tasting.

King Hung Vuong looked at his son and tasted the cakes. With happiness on his face and in his voice, he announced, "Prince Lieu, you are to become the next King. Your cakes have caught the meaning of life and are made of simple ingredients that all can share."

The sons quickly set out to find the best food for their father. Only one, Prince Lieu, stayed behind. The Prince did not really desire power so he wished his brothers good luck and returned to the fields.

Later, while he was napping, he dreamed of an old man with white hair and a long, grey beard.

BANH CHUNG BANH DAY

When the time came for the sons to present their dishes, everyone was excited and crowded the room. One by one, each prince brought his food for Hung Vuong to taste.

Prince Lieu explained, "Kind Father, I present to you two small rice cakes. One is round like the sun which is important to life, and the other is square like the earth which is important for living things. These are my Earth and Sky Cakes."

"What?" No silver dishes? No showy display? What have you to offer?" asked the King.

One day at the end of the lunar year, King Hung Vuong called his sons before him and announced, "For the coming New Year's Festival, each of you is to bring the most delicious and wonderful meal you can find. The food must be fitting as an offering to our ancestors and also reflect the meaning of life. The son who returns with the best dish will become the next King."

From that time forward, the two rice cakes, BANH CHUNG, and BANH DAY, became a part of the New Year Celebration. At all traditional Vietnamese weddings, the rice cakes are also shared with the guests.

NOTES: Banh Day (sky image), usually served at festivals, is a round convex cake of pounded rice. Banh Chung (earth image), is a square cake, wrapped in leaves. The filling is made of bean paste with pieces of pork.

It is significant that Lang Lieu, the Prince, chose to remain at home. He kept in close touch of his parents showing filial responsibility. Prince Lieu was chosen as heir because he understood the harmony of heaven and earth, respected the labor of people, and promoted an agricultural economy.

SECONDARY ASIAN AMERICAN CURRICULUM

NAME: Thomas Cain SCHOOL: Humboldt Junior

SUBJECT: Industrial Arts/Drafting GRADE LEVEL: Jr. High

TITLE OF LESSON: Drawing Inclined Lines and Angles/Vietnamese Lunar Calendar

KEY CONCEPT(S): Lines and Angles/Heritage

GENERALIZATION(S): Special traditions of people are based on their ethnic heritage.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Construct a Vietnamese Lunar Calendar using their mechanical drawing equipment.

2) Locate the zodiac related to their year of birth and describe what characteristics of the animal are thought to be carried by anyone born in their year.

TEACHING PROCEDURE(S):

1) Show a transparency of the completed Vietnamese Lunar Calendar. Note the location of number of years, animal symbols and names. Compare the Chinese Lunar Calendar to the Vietnamese Lunar Calendar.

   Information on the Chinese and Vietnamese Lunar Calendar is found in the Elementary Asian American Curriculum Guide, St. Paul Schools, 1978.

2) Provide handouts with dimensions for the construction of the calendar, and the zodiac for the calendar. (Symbols for zodiac animals could be drawn by students or cut-outs from magazines could be fastened in place.)

   Students will construct their own circular lunar calendar using mechanical drawing equipment.

   (The yang and yin symbol located in the center of the calendar is optional. Its construction and significance would require some library research.)

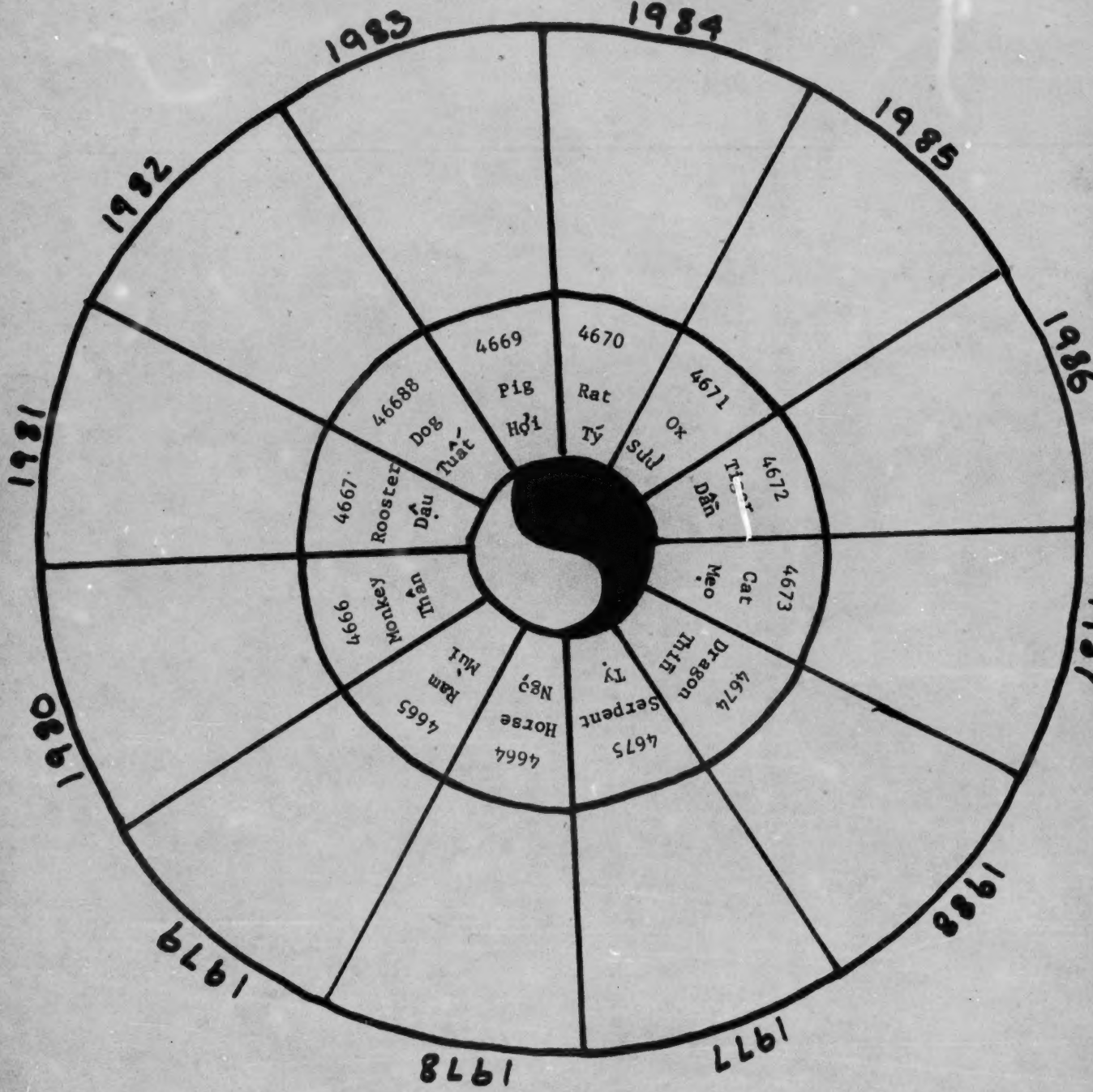
EVALUATIVE PROCEDURE(S):

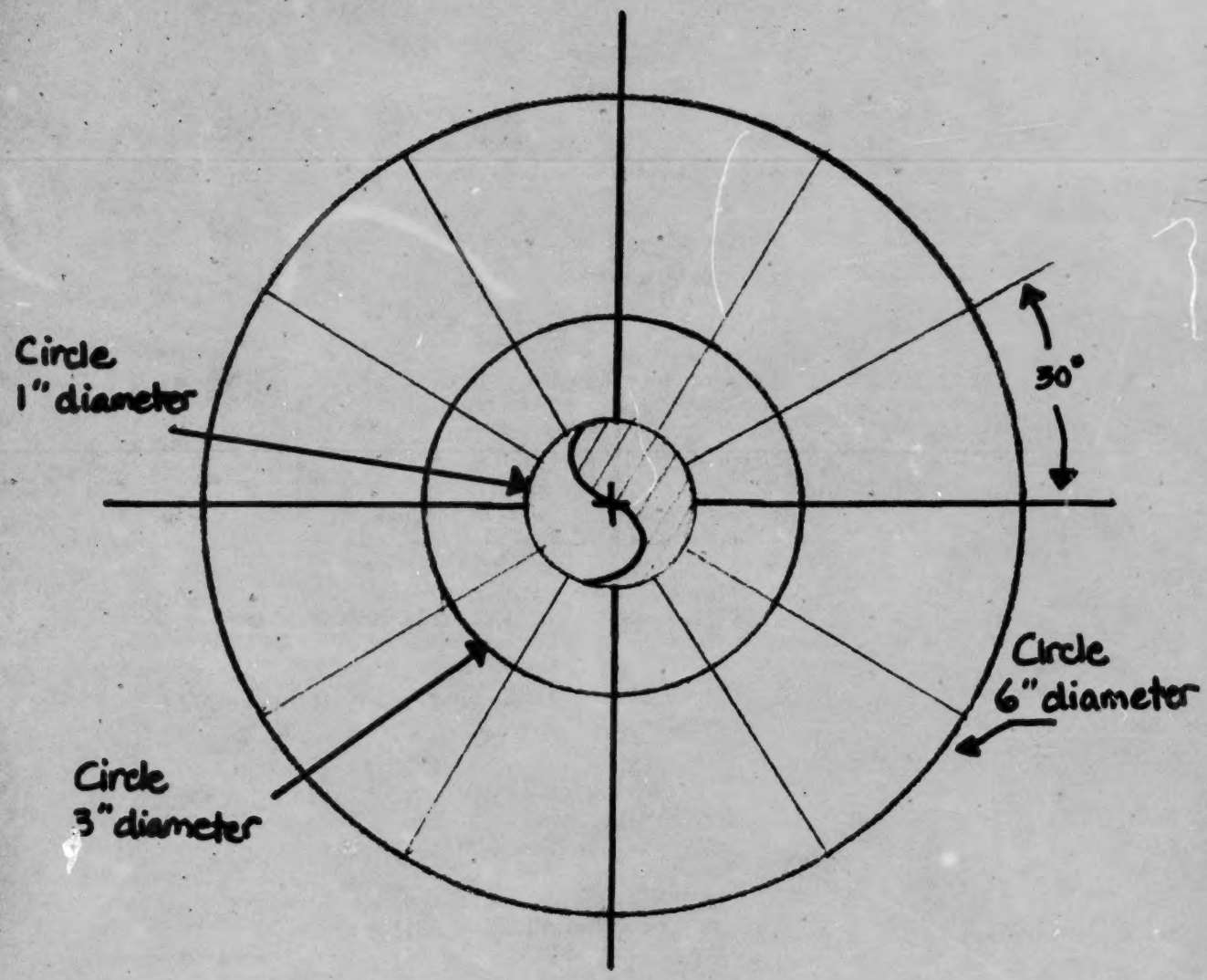
Students would show or display their completed calendars and explain the calendar's significance. Students would also describe the personality ascribed to one born in his/her year according to this lunar zodiac.

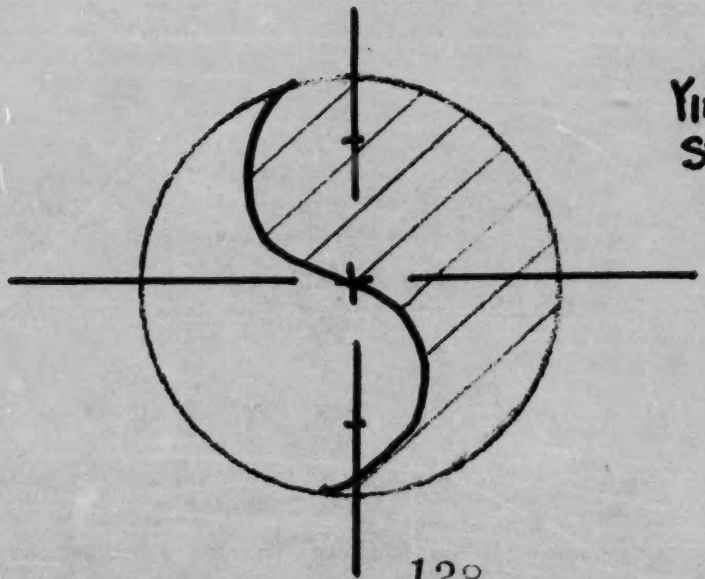
RESOURCES AND MATERIAL(S):

- Asian American Curriculum Guide, St. Paul Public Schools, June, 1978.
- Chinese Cultural Resource Book, Irene Kwok, The National Assessment and Dissemination, Center for Bilingual Education, Fall River, 1976.
- Vietnam, Asian American Studies, Berkeley Unified School District, Berkeley, 1977.
- Vietnamese New Year Kit - 1977 Year of Serpent, Asian American Studies, Berkeley Unified School District, Berkeley.
- Student handouts on the Lunar Calendar dimensions.

VIETNAMESE LUNAR CALENDAR







YIN AND YANG
SYMBOL (OPTIONAL)

NAME: Thomas Cain SCHOOL: Humboldt Junior

SUBJECT: Industrial Arts/Drafting GRADE LEVEL: Junior High

TITLE OF LESSON: Drawing Lines and Angles/Ko-no, Game of India

KEY CONCEPT(S): Lines and Angles/Heritage

GENERALIZATION(S): Games reflect many cultures in the United States.

BEHAVIORAL OBJECTIVE(S)

Students will be able to:

1) Draw the game board Ko-no using basic drawing equipment.

2) Play the game with a partner and be able to explain the origin of this popular game.

TEACHING PROCEDURE(S):

1) Introduce the game, Ko-no, and its origin to the class.

Ko-no: Ko-no is a blockade game that is played by the children of China and India. It is played like tick-tack-toe, and when played logically will end in a tie.

2) Provide a handout of the dimensions of the game for construction. Students will be required to construct the diagram using mechanical drawing instruments.

(Individual students may construct the game out of wood or metal in other Industrial Arts classes.)

EVALUATIVE PROCEDURE(S):

The evaluation of the students' performances will depend on their success in using the mechanical drawing instruments for constructing the Ko-no board based on the diagram in the handout.

The students should also be able to identify Ko-no as an Indian game when asked.

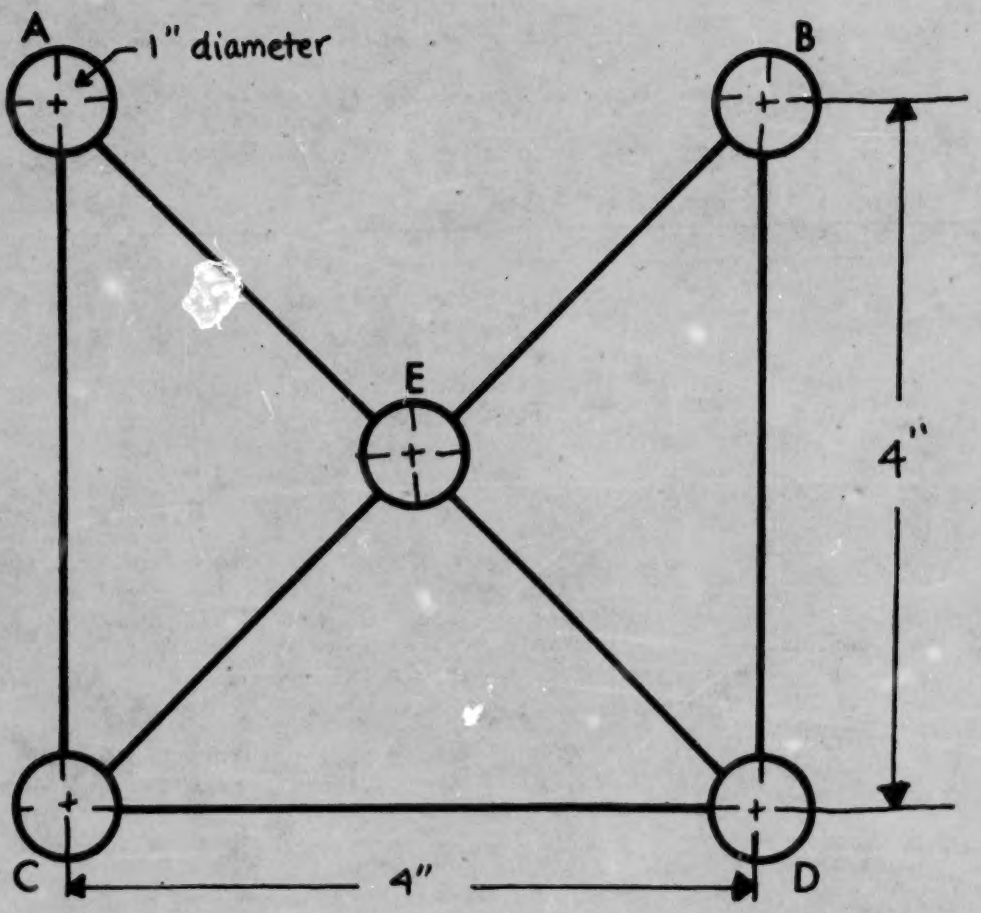
RESOURCES AND MATERIAL(S):

. The History of Board Games, Robert McConville, Creative Publications, Inc., Palo Alto, 1974.

. Ko-no handout showing the dimensions for Ko-no and the directions for playing.

. Mechanical arts drawing instruments.

KO-NO



The playing pieces are placed on circles A and B for one player and on circles C and D for the other player. Players alternate turns and move one playing piece along any line to a vacant space. No captures or jumps are permitted. A player loses when she/he is blocked and cannot move his/her playing piece.

NAME: Thomas Cain SCHOOL: Humboldt Junior

SUBJECT: Industrial Arts/Drafting GRADE LEVEL: Jr. High

TITLE OF LESSON: Drawing Lines and Angles/Pilipino Game of "Dama"

KEY CONCEPT(S): Lines and Angles/Heritage

GENERALIZATION(S): Games reflect many cultures in the United States.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Construct the Dama game using their basic drawing equipment.

2) Learn the rules of the game, and play the game with another student.

TEACHING PROCEDURE(S):

1) Introduce the history of "Dama."

Dama: Although the name "Dama" is from the Philippines, the origin of the game is uncertain. "Dama" is played like checkers, the pieces move ahead one space at a time and attempt to capture the opponent's pieces.

The Pilipino "Dama" is played on a board with diagonally criss-crossed lines unlike the Western checkerboard with vertical and horizontal squares.

2) Provide a handout of the pattern of the game with the dimensions for construction.

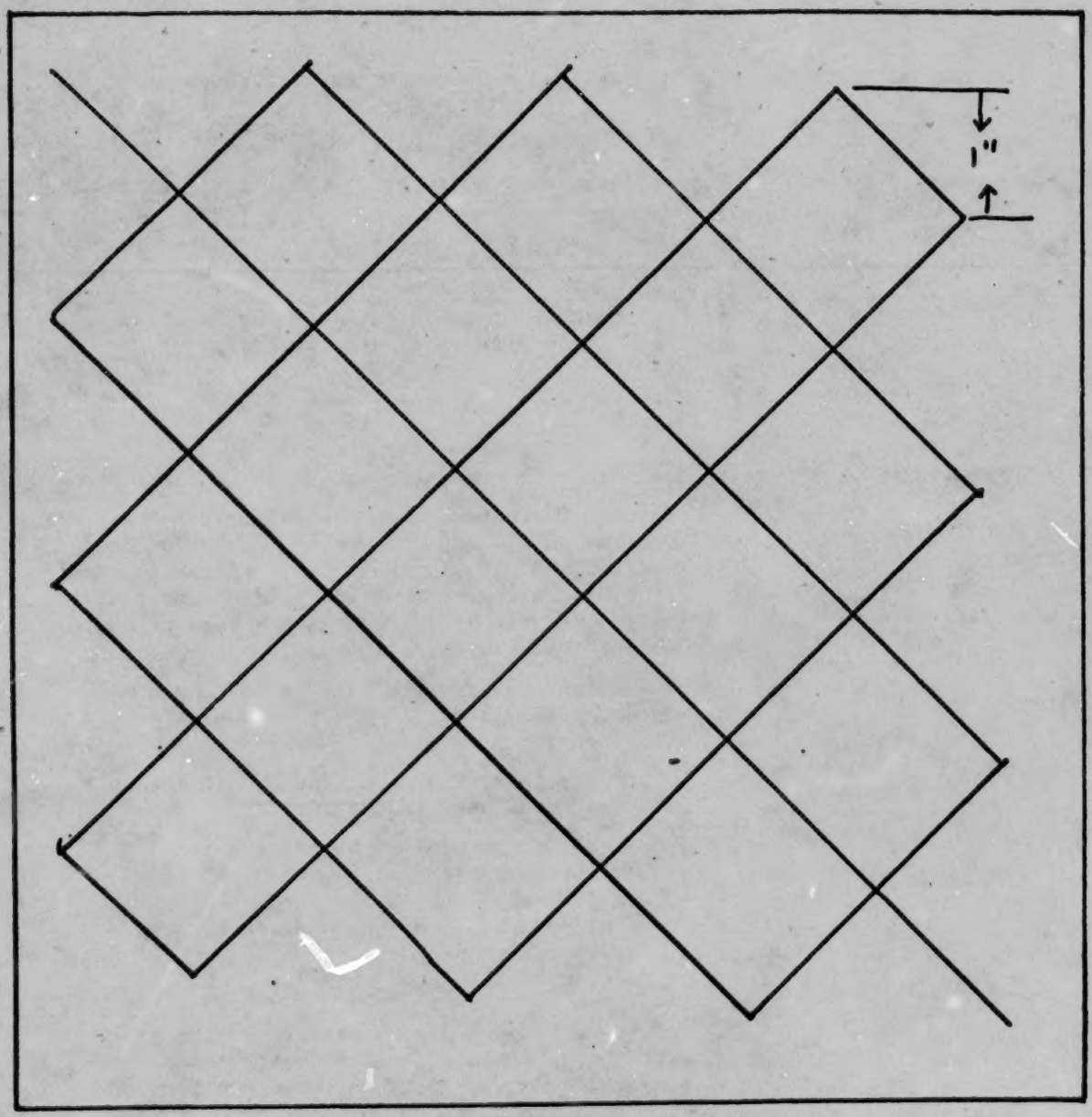
3) Explain the rules and options in the game and the playing procedure.

EVALUATIVE PROCEDURE(S): Student will successfully complete construction of a Dama game, play the game with another student, and relate the origin or history of "Dama."

RESOURCES AND MATERIAL(S):

- Filipino Ethnic Games, Nid Anima, Omar Publications, Quezon City, Philippines, 1977.
- Mechanical arts drawing instruments.
- Student handout on Dama board and playing instructions.

DAMA



Dama is played like chess except the pieces are placed on the intersections of the lines. There are twelve pieces per player and they move one space at a time diagonally. Once the pieces reach the opposite end, they can be "crowned." The object is to "capture" (jump) as many of the opponent's pieces as possible.

NAME: Thomas Cain SCHOOL: Humboldt Junior

SUBJECT: Industrial Arts/Drafting GRADE LEVEL: Jr. High

TITLE OF LESSON: Drawing Vertical and Horizontal Lines/Kōnane

KEY CONCEPT(S): Vertical and Horizontal Lines/Heritage

GENERALIZATION(S): Games reflect many cultures in the United States.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Construct the papamu board for the Hawaiian game Kōnane with basic drawing equipment.

2) Play the game and explain its history.

TEACHING PROCEDURE(S):

1) Introduce the game, "Kōnane," to the class.

Kōnane: This game was a popular pastime with both the chiefs and the working people of both sexes in old Hawaii. Many large stones, marked with shallow depressions for holding the playing pieces, are still found along beaches where "Kōnane" was played outside.

Kamehameha the Great is said to have been a master at the game; no chiefs or queens were a match for him.

In order to play the game, one should know the Hawaiian terms used in Konane:

- Papamu (pa-pa-moo) - the playing board
- Ele (ay-lay) - the dark playing pieces
- Kea (kay-ah) - the light
- Holo (ho-low) - to jump a piece
- Ai (eye) - to win
- Make (mah-kay) - to lose

2) Provide a handout of the pattern of the game with the dimensions for its construction. Review the dimensions and instructions for constructing the game.

3) Explain the rules of the game and the playing procedure by reviewing the student handout.

EVALUATIVE PROCEDURE(S):

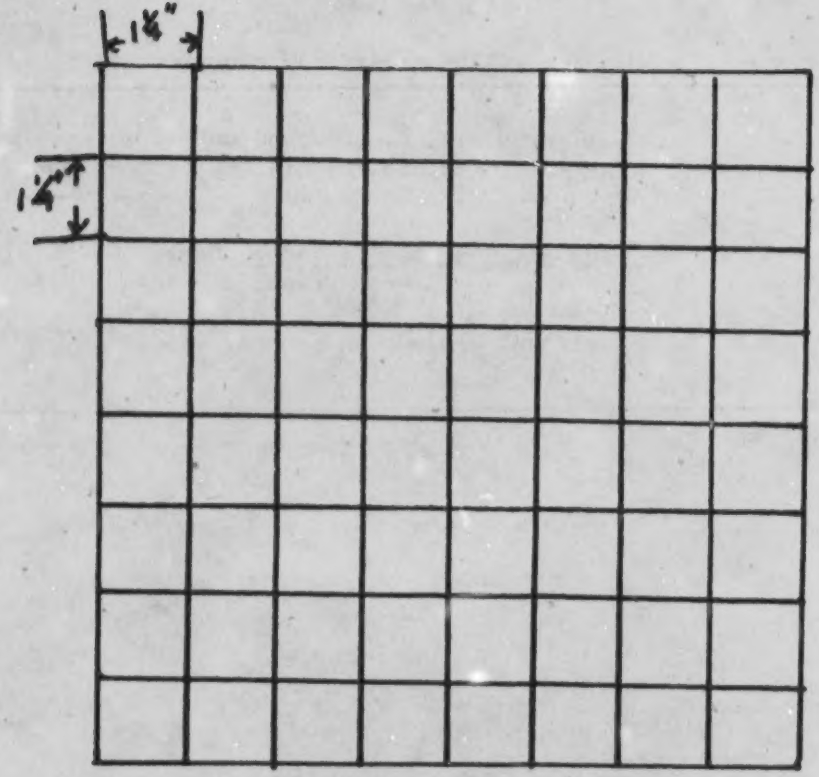
Student will successfully construct the game and play it with another student in the class.

Evaluation will also depend on how successful the student can relate the history of the game.

RESOURCES AND MATERIAL(S):

- Hawaiian Games for Today, Donald D. Kilolani, Kamehameha School Press, Honolulu, 1975.
- Student handout on Kōnane.

KŌNANE



PAPAMU PATTERN

How to Play: Kōnane resembles checkers and is played by two people. The object of the game is to maneuver your opponent into a position where she/he cannot jump any of your pieces on his/her next turn.

Setting Up: The players sit opposite each other at the board and both participate in placing the pieces in the shallow holes, alternating dark and light pieces until the board is filled.

One player than selects a piece of each color from the board and, with his/her hands behind his/her back conceals one piece in each hand. She/he then presents both hands to the opponent who touches one hand, thus selecting the color of the piece she/he will be playing with. The dark pieces always play first.

KÔNANE (continued)

Playing the Game: The two pieces used in selecting sides are returned to the board.

The first player than removes either (1) one of the two dark pieces at the center of the board, or (2) one from a corner of the board. His/her opponent then removes one of his/her light pieces that is immediately adjacent to the empty space. Both of these pieces are set aside and the play begins.

With two empty spaces on the board the first player now jumps one of the light pieces and removes it. All moves from this point on must be made by jumping one or more of the opponent's pieces.

Jumping must always be towards, or away from the players, or to the right or left. A move may not be diagonal or in more than one direction in a single play. A player may jump as many of his/her opponent's pieces in a single play as she/he desires providing she/he ends in an empty space and that there is only a single empty space between the pieces she/he is jumping.

A player, however, may elect not to take all the jumps available to him/her in a single play. She/he must make at least one jump, but then can decline to move further if she/he feels this is to his/her advantage.

As the game goes on there becomes fewer and fewer pieces on the board, and thus fewer chances to jump an opponent. When a player cannot jump an opponent in turn, the game is ended and the player who is unable to jump is the loser.

NAME: Cheryl Carlson SCHOOL: Mounds Park Junior

SUBJECT: Computer Math GRADE LEVEL: Jr. High

TITLE OF LESSON: Contributions of Asian Americans

KEY CONCEPT(S): Contributions

GENERALIZATION(S): Asian Americans have made many contributions to our country.

BEHAVIORAL OBJECTIVE(S): Students will be able to list contributions of at least five Asian Americans.

TEACHING PROCEDURE(S):

1) Display Asian American people poster set and Jade magazines on table at front of room for students to look at as they come into room.

2) Demonstrate a question and answer computer program on contributions of Asian Americans using a visual display terminal. Have students see if they can answer the questions. Run the program a second time to see if students can now answer all questions correct.

3) Have each student write a computer program asking at least three questions on the contributions of an Asian American. Each student will focus on a different Asian American. These will all be done on computer.

4) Have each student run at least six different programs on Asian Americans on the computer that other students have written.

EVALUATIVE PROCEDURE(S): Students will be able to list the major contributions of a minimum of five Asian Americans using a computer program.

RESOURCES AND MATERIAL(S):

- Asian American People Poster Set (available from Asian American Resource Center).
- Jade Magazines.
- Example of a computer print out on an Asian American person.

An Example of a Computer Program on Asian Americans

```
RUN CØMPLETE.
LNH
10 LET C=0
20 LET W=0
30 PRINT "WHØ IS HELEN FUNIA?"
40 PRINT "1.HØUSEWIFE     2.WIFE ØF PETER CHANG JR."
50 PRINT "3. DEDICATED HØLLYWØØD PERFØRMER"
60 INPUT A
70 IF A =3 THEN 90
80 IF A<>3 THEN 120
90 PRINT "CØRRECT, VERY GØØD"
100 LET C=C+1
110 GØTØ 140
120 PRINT "WRØNG, BUT IT WAS A GØØD TRY"
130 LET W=W+1
140 PRINT "WHAT SHØW IS HELEN FUNIA A"
150 PRINT "REGULAR ØN"
160 INPUT B$
170 IF B$="THE DEAN MARTIN SHØW"THEN 190
180 IF B$<>"THE DEAN MARTIN SHØW"THEN220
190 PRINT "BØY, ARE YØU A FAN?"
200LET C=C+1
210 GØ TØ 240
220 PRINT "I WØULDN'T EXPECT YØU TØ KNØW THAT."
230 LET W=W+1
240 PRINT "BY THE WAY WHAT IS YØUR NAME?"
250 INPUT C$
260 PRINT "ØKAY "C$" NØW I WILL ASK YØU"
270 PRINT "SØME ØF THE QUESTIØNS ABØUT PATSY MINK."
280 PRINT "ARE YØU FAMILAR WITH HER?"
290 INPUT D$
300 IF D$="YES" THEN320
310 IF D$<> "YES" THEN 340
320 PRINT "THEN YØU GET NØ HELP."
330 GØTØ 430
340 PRINT "DØ YØU WANT INFØRMATIØN "C$
```

(Continuation of Computer Program on Asian Americans)

```
350 INPUT E$
360 IF E$="YES" THEN 380
370 IF E$<>"YES" THEN 430
380 PRINT "PATSY MINK IS A REPRESENTATIVE"
390 PRINT "ØF HAWAII, AND IS THE ØNLY ASISN"
400 PRINT "AMERICAN WØMEN IN THE U.S. CØNGRESS"
410 PRINT " ELECTED FIRST IN 1965, SHE"
420 PRINT "IS SERVING HER FØURTH STRAIGHT TERM"
430 PRINT "IS SHE THE FIRST WØMEN IN CØNGRESS?"
440 INPUT  F$
450 IF F$="YES" THEN 470
460 IF F$<>"YES" THEN500
470 PRINT "GØØD "C$" YØU CAN READ"
480 LET C=C+1
490 GØTØ 520
500 PRINT "CAN'T YØU READ"
510 LET W=W+1
520 PRINT " WHY IS SHE SØ SPECIAL ØR UNIQUE?"
530 INPUT G$
540 IF G$="BECAUSE SHE IS THE ØNLY WØMEN IN CØNGRESS" THEN 560
550 IF G$<>"BECAUSE SHE IS THEØNLY WØMEN IN CØNGRESS" THEN 590
560 PRINT "VERY GØØD"
570 LET C=C+1
580 GØTØ 610
590 PRINT "YØU ARE PRØBABLY CLØSE"
600 LET W=W+1
610 PRINT "END ØF QUIZ."
620 PRINT "YØU GØT "C" CØRRECT"
630 PRINT "AND YØU GØT "W" WRØNG"
640 END
READY.
```

An Example of a Program Run

```
RUN CØMPLETE.
RNH
WHØ IS HELEN FUNIA?
1.HØUSEWIFE     2.WIFE ØF PETER CHANG JR.
3. DEDICATED HØLLYWØØD PERFØRMER
? 2
WRØNG. BUT IT WAS A GØØD TRY
WHAT SHØW IS HELEN FUNIA A
REGULAR ØN
? THE TØNIGHT SHØW
I WØULDN'T EXPECT YØU TØ KNØW THAT.
BY THE WAY WHAT IS YØUR NAME?
? DØUG
ØKAY DØUG NØW I WILL ASK YØU
SØME ØF THE QUESTIØNS ABØUT PATSY MINK.
ARE YØU FAMILAR WITH HER?
? NØ
DØ YØU WANT INFØRMATIØN DØUG
? YES
PATSY MINK IS A REPRESENTATIVE
ØF HAWAII, AND IS THE ØNLY ASISN
AMERICAN WØMEN IN THE U.S. CØNGRESS
 ELECTED FIRST IN 1965. SHE
IS SERVING HER FØURTH STRAIGHT TERM
IS SHE THE FIRST WØMEN IN CØNGRESS?
? NØ
CAN'T YØU READ
 WHY IS SHE SØ SPECIAL ØR UNIQUE?
? SHE IS THE FIRST WØMEN IN CØNGRESS
YØU ARE PRØBABLY CLØSE
END ØF QUIZ.
YØU GØT  0  CØRRECT
AND YØU GØT  4  WRØNG
```

NAME: Cheryl Carlson SCHOOL: Mounds Park Junior

SUBJECT: Math GRADE LEVEL: Jr. High

TITLE OF LESSON: Geometric Origami

KEY CONCEPT(S): Heritage/Contributions

GENERALIZATION(S): Origami, from Japan, can be a useful tool in teaching geometry.

BEHAVIORAL OBJECTIVE(S): The student will be able to:

1) Construct different origami figures.

2) Name geometric shape or shapes of figure during each step in construction of origami figure.

TEACHING PROCEDURE(S):

1) Explain to students that in Japanese, "ori" means "to fold" and "gami" means "paper." The special art of origami is enjoyed by Japanese American children as well as other children and adults.

It is thought that paper was invented almost 2,000 years ago by a Chinese man, Tsai Lun. One of the earliest forms of entertainment in China was folding paper into fans and shapes.

The Japanese were thought to have started the creation of figures out of paper. This art is usually taught by older people to children.

2) Fold an origami figure, such as the bird, swallow or flapping bird, and name the different geometric shapes that are formed as the figure is being created.

Different geometric shapes that are used in origami are:

- square
- rectangle
- parallelogram
- trapezoid
- rhombus
- isosceles trapezoid
- equilateral triangle
- isosceles triangele
- scalene triangle
- right triangle
- obtuse triangle
- acute triangle
- equivalent shapes

TEACHING PROCEDURE(S):

3) Have students construct an origami figure and as you give the directions, have the students identify which geometric shapes are formed. Do this for several origami figures.

EVALUATIVE PROCEDURE(S):

Students will be able to:

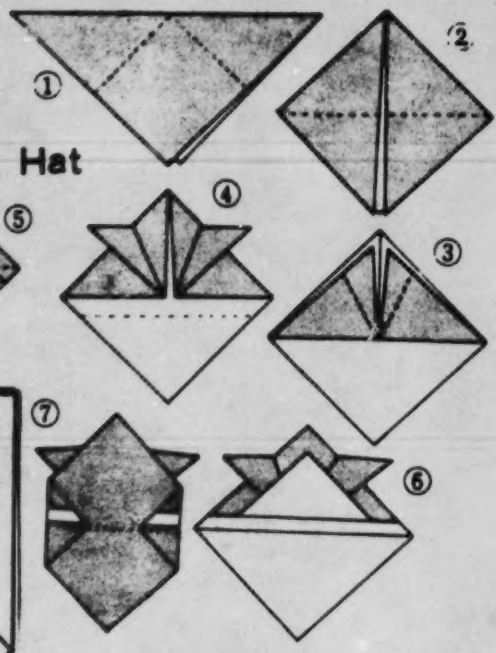
1) Construct the origami frog from teacher directions.

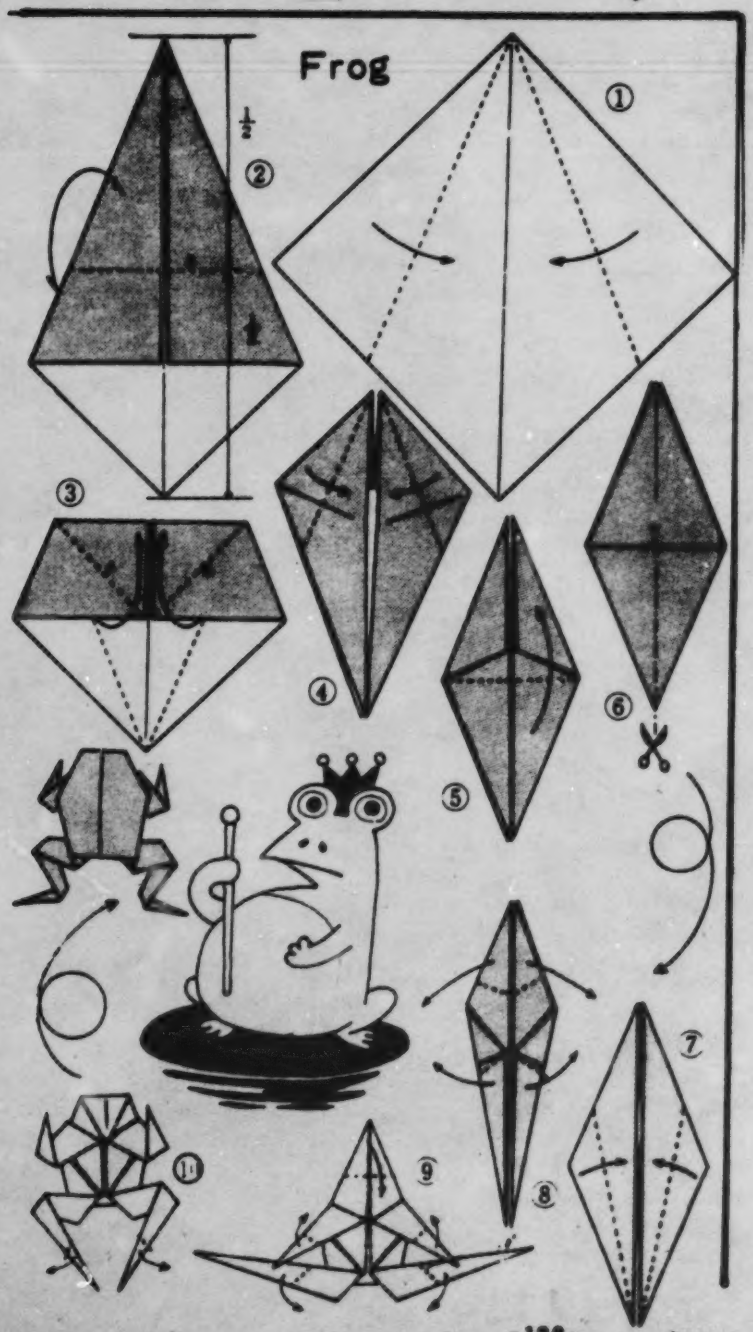
2) List the different geometric shapes in the construction of the frog.

RESOURCES AND MATERIAL(S):

- Asian American Curriculum Guide, St. Paul Public Schools, June, 1978.
- Origami: Japanese Paper-Folding, Florence Sakade, Charles E. Tuttle Co., Rutland, 1957.
- Origami Made Easy, Kunihiko Kasahara, Japan Publications, Inc., Tokyo, 1973.
- Paper

Geometric Origami





Which of the following geometric shapes can be found in constructing these origami figures?

- square
- rectangle
- parallelogram
- trapezoid
- rhombus
- quadrilateral
- isosceles trapezoid
- equilateral triangle
- isosceles triangle
- scalene triangle
- right triangle
- obtuse triangle
- acute triangle

NAME: Cheryl Carlson SCHOOL: Mounds Park Junior

SUBJECT: Math GRADE LEVEL: Jr. High

TITLE OF LESSON: Hindu Pyramid Puzzle

KEY CONCEPT(S): Heritage/Contributions

GENERALIZATION(S): The Hindu Pyramid Puzzle is a useful puzzle in developing logic and problem solving skills.

BEHAVIORAL OBJECTIVE(S): Students will be able to describe the origin of the Pyramid Puzzle and solve the problem.

TEACHING PROCEDURE(S):

1) Discuss the origin of the Hindu Pyramid Puzzle. This puzzle was developed in a Hindu Temple where it was used for the mental discipline of young priests. This puzzle is also known as the "Tower of Hanoi" and "End of World Puzzle."

2) There is also an interesting folktale about this puzzle:

In the great Temple of Benares, India, beneath the dome which marks the center of the world, rests a brass plate in which are fixed three diamond needles, each a cubit high and as thick as the body of a bee. On one of these needles, at the creation, God placed sixty four discs of pure gold, the largest resting on the brass plate, and the others getting smaller and smaller up to the top one. This is the tower of Bramah. Day and night unceasingly the priests transfer the discs from one diamond needle to another according to the fixed and immutable laws of Bramah which require that the priest must not move more than one disc at a time and that he must place this disc on a needle so that there is no smaller disc below it. When the sixty four discs have been transferred from the needle on which they were placed by God at the creation, tower, temple and Brahmins alike will crumble into dust, and with a thunder-clap the world will vanish.

TEACHING PROCEDURE(S):

The number of separate transfers of single discs which the Brahmins must make to effect the transfer of the tower is 18,446,744,073, 709,551,615 moves. If the priests moved one disc every second, it would take slightly more than 58 thousand billion years to accomplish the job.

3) The Algebraic formula for the minimum number of moves to solve the puzzle is 2X-1 where X is number of discs on puzzle. Have students try to solve the Hindu Pyramid Puzzle. Start out with students trying to solve puzzle with just three discs on puzzle. Have students try to build up to the standard seven discs.

EVALUATIVE PROCEDURE(S):

Students will be able to solve Hindu Pyramid Puzzle with a minimum of four discs on puzzle and describe its origin as Hindu or South Asian (Indian).

RESOURCES AND MATERIAL(S):

- Hindu Pyramid (Tower of Hanoi) Puzzle Directions, Worldwide Game, Inc., Delaware (available from Asian American Resource Center).
- Mathematical Recreation and Essays, W. W. Rouse Bell, Macmillan Co. Ltd., New York.

NAME: Lana Mahoney SCHOOL: Mounds Park Junior

SUBJECT: Student Exploration Project GRADE LEVEL: Jr. High

TITLE OF LESSON: Understanding Stereotypes and Prejudice

KEY CONCEPT(S): Stereotyping

GENERALIZATION(S): All Asian Americans neither look nor act alike. Each is a unique individual.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Identify examples of stereotypes or prejudices.

2) Describe how prejudice affects the lives of both persecutors and victims.

3) Analyze personal attitudes toward prejudice and, perhaps, alter them.

TEACHING PROCEDURE(S):

1) Begin a discussion on stereotyping and prejudices.

- Stereotyping - to assign/label certain traits or characteristics to each member of a group without basis.
- Prejudice - an attitude formed without facts--to prejudge someone or something without knowledge.
- What is positive prejudice? (Prejudice in favor of someone or something; having a bias in favor.)
- What is negative prejudice? (Prejudice against someone or something.)
- What are some examples you have of both types of prejudices?
- Does everyone have prejudices of some sort? (yes)
- How can they be harmful? (Prejudices stereotype without consideration for individual characteristics.)

TEACHING PROCEDURE(S):

- What are some examples of stereotypes about men and women? Older people?
- How does stereotyping affect victims of stereotypes?
  How does it affect the stereotyper?
  (Stereotyping someone limits our knowledge and perception of him/her as an individual with unique qualities. The victim sometimes is forced to accept stereotypes to survive.)
- How are Asian Americans stereotyped?
  (Sneaky, small and short, can't speak English, wears coolie hats, shuffles, eats chop suey, etc.)

2) View two filmstrips from the Understanding Prejudice kit, "Stereotyping" and "Impact of Prejudice." Use the pre and post viewing questions for discussion.

3) Assignment - Students will be asked to bring in examples of how Asian Americans are portrayed in the media, i.e., T.V. commercials, programs, comic books, magazines, newspaper articles and ads, movies, etc. This research may take a week or so.

Day Two

1) Read an article about a football team in Pekin, Illinois who refuses to change their team's nickname of "CHINK."

- The author of the article is a Japanese American teacher. How does she feel about the team's nickname?
  (The term, "CHINK," is a derogatory label of people of Chinese ancestry, no matter how the word is used it remains racist and highly objectionable. The author questions the town's rationale for retaining the name and wonders why other ethnic group slurs would not even be considered as a team nickname.)
- How does the town feel about their team's nickname and emblems?
  (The coach and the town people are proud of the name and don't see how it is derogatory.)

TEACHING PROCEDURE(S):

- How did the visitor and her brother feel as they toured the school?
  (They were uncomfortable and were being stared at.)

- The team is still retaining that nickname. What is your opinion about this situation? Is prejudice and stereotyping involved?
  (Yes)

EVALUATIVE PROCEDURE(S):

Give students a copy of an article from the newspaper about reactions against the Indochinese refugees in Minnesota. Read the article together and have the students answer the following questions:

- What kinds of incidents have been occurring between the Indochinese refugee and other Americans?
  (Name calling, physical attacks, destroying property, etc.)

- Why are these things happening?
  (The Indochinese are being accused of taking jobs and money away from other people. They are adding to the governments responsibility for their welfare. Many prejudices are also spreading based on unfounded rumors.)

- How does stereotyping and prejudice play a part in this article?
  (Negative prejudices and stereotypes can result in racist and aggressive behavior against the victims. Many fears are based on ignorance of the victim's culture.)

- What is being said about the Cuban refugees? How are they based on prejudicial attitudes?
  (Many people are objecting to the Cuban refugee situation today claiming the Cuban immigrants will take jobs away from Americans. Other people think that America is too crowded to accept more immigrants. Although these statements may not reflect prejudice specifically against Cubans, they do reflect prejudices against any newcomers.)

EVALUATIVE PROCEDURE(S):

- Do you have prejudices? What can people do to alter their prejudices?
  (People can learn not to prejudge anyone without basis. Also, they can point out the unnecessary prejudices of others.)

RESOURCES AND MATERIAL(S):

- "CHINK," Youth Magazine, Vol. 26, No. 4, United Church Press, Philadelphia, 1975.
- "Refugees in Minnesota: A Few Lumps," Minneapolis Star, August 10, 1979.
- "Stereotyping" and "Impact of Prejudice," Understanding Prejudice, Sunburst Communications, Inc., Pleasanville, 1973.

Reprinted with permission.
All rights reserved.

Minneapolis Star
Friday, August 10, 1979

Refugees in Minnesota: a few lumps

By DANE SMITH
Minneapolis Star Staff Writer

Indochinese refugees are the new kids on America's ethnic block. In the American tradition, they are taking their lumps.

In Kansas City, violence has broken out between blacks and a concentration of Vietnamese refugees living in their midst.

In Southern California, battles have erupted between Southeast Asians and Chicanos.

In Texas last weekend, a house occupied by a Vietnamese family was firebombed after two Vietnamese men were implicated in the murder of a local white man. Residents of the town of Seadrift had been feuding with refugees, who were brought in three years ago to work at a crab-canning plant. Since the latest flare-up, most of the Vietnamese have fled town.

Similar disputes have broken out in Louisiana and Florida.

And in Minnesota, where citizens often pat themselves on the back for being tolerant and progressive, evidence of violence and harassment surfaced recently.

On July 4th, a mob of St. Cloud youths attacked five young Vietnamese men and chased them through a city park. The assailants threw beer bottles, rocks and lighted firecrackers, and screamed obscenities and racial epithets, such as "gooks."

One Vietnamese youth was chased into the Mississippi River. He swam out into the river to avoid a hail of rocks and beer bottles thrown at him. When police finally pulled him from the water, he was barely conscious.

A 17-year-old white youth was arrested and charged with disorderly conduct, but the others fled, according to St. Cloud Police Chief E.R. Bissett.

Bissett's staff still was investigating that incident this week, as well as another two weeks ago that involved a Vietnamese man's car set on fire with a gasoline-soaked rag.

Like many immigrant groups before them, the refugees from Southeast Asia now streaming into the United States have discovered that the streets in the "Promised Land" are often paved with hostility instead of gold.

A recent poll shows that about 60 percent of the American people oppose President Carter's policy of accepting up to 168,000 Southeast Asian refugees per year.

Ironically, almost every American except the American Indian is a descendant of "boat people" from one era or another.

Edward Sponga, associate director of the Department of Health Education and Welfare's Office of Refugee Affairs in Washington, D.C., says the same poll found that 60 percent of the population was willing to lend a helping hand if a refugee family moved into the neighborhood.

The most common arguments against admission of refugees are economic. With millions of American citizens—especially members of minority groups—already unemployed, the country doesn't need more job applicants, the critics say. Nor, they add, does the country need more strain on its social welfare programs, which already consume much of the national budget and aggravate the tax burden.

Others in need

Some minorities resent what they consider "red-carpet treatment" shown to refugees while the needs of their own people have been neglected.

Why all the attention to these refugees, they ask, when blacks, whose ancestors were unwilling boat people, and Indians, whose ancestors were among North America's original residents, have been deprived, disadvantaged and discriminated against for centuries?

"We share the concern that there may not be enough resources for everyone to go around," said Jane Kretzmann, supervisor of Minnesota's Indochinese Resettlement Office, a division of the Department of Public Welfare. "We are aware that among poor people, there is a competition for resources."

Nevertheless, the U.S. government has firmly committed itself to bearing much of the burden of resettling the refugees. Beginning in October, about 14,000 Southeast Asians will be admitted to this country every month, according to Noel Leonard, an employment specialist at the state resettlement office.

Minnesota, which had taken in about 5,445 refugees as of June 30, will attempt to bring in 280 per month for an indefinite period, Leonard said.

So far, the general attitude in Minnesota toward the refugees has been benign—better than in most states, resettlement officials say.

The St. Cloud incidents apparently were the most serious and blatant acts of violence in the state, according to six representatives of Catholic, Lutheran and state resettlement offices.

"We know that in any community, prejudice exists," Kretzmann said. "But we really have no knowledge of anything else like this (the St. Cloud fracas).

"The factor that has been most helpful is that the families have had volunteer sponsors in the community when they get here. That seems to act as a buffer between them and any problems. Overall, there has been quite a lot of acceptance, although we know there are people who don't like the Indochinese."

Kretzmann said she had heard of several minor incidents, such as that of a Vietnamese worker in the Twin Cities who had his tires slashed while he was at work. But because similar things have happened to non-Vietnamese in that area, there was no way to tell whether it was racially motivated.

Dispersal

Few Southeast Asian refugees are living in "ghettos" in Minnesota, although the state's refugee population is the country's 10th largest.

Most are scattered throughout the state, wherever sponsors can be found. About half of the state's Indochinese population is dispersed throughout the Twin Cities area. The rest are living in Duluth or smaller cities and towns such as St. Cloud, Rochester, Mankato, Jackson, Worthington, Winona, Albert Lea, Austin, Moorhead, and Thief River Falls, as well as in Iron Range communities. Such dispersal, some resettlement officials feel, helps cut down the chances of resentment of older area residents.

St. Cloud has one of the highest per-capita concentrations of Indochinese refugees in the state, with 225.

Civic leaders, refugee spokesmen and the refugees themselves say the July 4th situation has been exaggerated by the local newspaper, the St. Cloud Daily Times.

The paper has run at least five stories on the incident and a scathing editorial earlier this week condemning racism "right here in good old St. Cloud."

Jan Tarvestad, director of the city's human rights commission, said the city is "abuzz with this right now."

The full story of what occurred on July 4th still is not certain. The Police Department is expected to issue its report soon. Some local residents interviewed, including Vietnamese refugees, have speculated that the holiday battle and other incidents might have been at least partly the fault of the young refugees.

Mayor Al Loehr and Police Chief Bissett acknowledge that there have been other incidents.

One involved an altercation at a high school where a young Vietnamese boy was punched in the stomach and stabbed above the right eye with a pencil.

Another occurred at a tavern where a group of young Vietnamese men were harassed for being with American girls. In that episode, at least one Vietnamese reportedly was slashed on the wrist with a knife.

"The Police Department is carefully reviewing these isolated incidents," said Loehr. "Unfortunately, I think some of it has been blown out of proportion.

"Anytime you have immigrants come to a community, from time to time there will be misunderstanding. But St. Cloud has been noted for its warm and friendly atmosphere and its willingness to accept responsibility for the refugees. The city has just accepted these people with open arms."

'Frightened'

Bissett points out that several Vietnamese families had been in the park for up to seven hours on July 4th, mixing peacefully with other white residents before the altercation.

Nevertheless, Bissett said, the Police Department is deeply concerned and is conducting an "in-depth" investigation of possible criminal actions as well as the general atmosphere in the community.

Loehr said it is "fair to say that they (the refugees) have been frightened" by the outbreak.

St. Cloud's human rights commission also is looking into racial relations, Tarvestad said. "I don't think there is much danger in the community, but they feel it. And that is what is important."

Tarvestad said most refugees have been quiet about the situation. "One problem they have," she said, "is that they feel if they get too much publicity, it will jeopardize their standing in the community."

She added that she knew of one family that moved from its own place back in with a sponsor family because of the tension.

The refugees, in St. Cloud and elsewhere, are not very adept at the civil rights game. Several resettlement officials commented that Southeast Asians seldom complain about their treatment, for fear controversy will bring undue attention and embarrassment. Most prefer to handle matters on their own.

Hach Nguyen, a Vietnamese refugee and three-year resident of St. Cloud, reflects the sentiments of most Vietnamese when he talks about the incidents. He refuses to blame the white community and seems reluctant to discuss the incidents at all.

Nguyen acknowledged that some of his compatriots are fearful now, but he said, "I don't think this is a big story for the community."

Nguyen, the father of four and a machinist's apprentice for Burlington Northern Inc., called the controversy in St. Cloud a "children's story. Children are children. Everything happened between children.

"How to prevent this in the future is the problem. It depends on understanding on both sides. It depends on the behavior of families on both sides."

Plenty of room

Nguyen said most people in St. Cloud have been friendly, but he admitted he could tell that some people resent his presence.

"A few people don't like us here," Nguyen said. "It is an attitude I can feel, but nobody has ever told me to my face.

"It is hard to get along with everybody. We try, but it is so hard for us, especially due to (the) language barrier."

Random, on-the-street interviews with St. Cloud residents appeared to confirm what city officials said about community attitudes.

"The Vietnamese, from what I can tell, work hard and contribute to our country," said one man at the All-American Bar. "I think there's plenty of room for them. Every nationality has something unique to contribute."

Only one person, a rural gravel-hauler who lives in a township outside the city, expressed any reservations.

"I don't know, sometimes it seems like the government and everybody else is doing more for them than the poor people who are already here. We have some awful poor folks around here," he said.

"But," he added, "it don't seem right to just leave 'em on those boats. You can't let 'em drown. I guess we got to do something."

Most people agree that the problems that do crop up between refugees and other Minnesota residents can be traced to cultural and language differences.

For instance, complaints were lodged against a Laotian "Hmong" family in the Twin Cities when neighbors discovered that their gardens were being systematically ravaged, according to Olga Zoltai, a casework supervisor for the International Institute, a United Way agency that helps the foreign-born adjust to American life.

The Laotian family was from a rural background and the children were accustomed to foraging the countryside for edible plants.

The fact that they had been transplanted to a residential American neighborhood with gardens in every backyard just made it that much easier to find food. They apparently had no refined concept of private property.

However, Zoltai said, that conflict was settled after consultation with both the parents and the neighbors.

Language problems, particularly among the young, appear to be a major problem. It was apparently a chief contributor to the incidents in St. Cloud.

Because American youngsters are not accustomed to hearing foreign languages spoken in their midst, "a natural paranoia" sets in when they hear a group communicating with great animation in a foreign language, said Julio Almanza. He is coordinator of programs for limited-English-speaking children in the St. Paul Public Schools, where about 100 refugee children are enrolled.

A number of altercations involving Southeast Asian children in the St. Paul schools have been attributed to that paranoia, Almanza said.

"When they hear a foreign language, there's a natural feeling that they are talking about me," Almanza said. "In this country, we are not as accustomed to diverse languages and cultures."

The refugee incidents in St. Paul, which have involved both whites and other minorities, have not been serious, Almanza said, but "they can become serious."

EXTRA

pioneer pre[illegible]-dispatch

JUNE 7, 1980 / 1B

Reprinted with permission.
All rights reserved.

Has welcome worn out?

153

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!

—Inscribed in bronze on the pedestal of the Statue of Liberty, written by Emma Lazarus in *The New Colossus*

By Don Boxmeyer, Staff Writer

154

PRO/CON

Gov. Richard Lamm of Colorado said he didn't want them in his state. Sen. Donald Stewart of Alabama said he didn't even want them in his state's *prison*. Residents near Eglin Air Force Base in Florida petitioned to keep them out. The Ku Klux Klan are once again carrying their signs of hate. According to the most recent Harris Survey, 76 percent of Americans say this country shouldn't have to accept them. And the angry citizens of Barling, Ark., keep loaded guns beside their beds; let 'm come, say the citizens of Barling; let 30,000 or 4,000 come onto *our* property and that's how many we won't have to feed and worry about anymore.

The Cuban refugees.

There are more than 100,000 of them so far, and they're still coming. Coming by boat to Key West, Fla., and then to Eglin, and to "processing centers" at Fort Chaffee, Ark., Indianheadgap, Pa., and to Fort McCoy, Wis.

Fort McCoy is a 60,000-acre military reservation located between the small residential communities of Sparta and Tomah. More than 15,000 refugees are expected to be processed there — and that's more than the combined population of both towns.

"I oppose bringing them (the Cubans) over to this country in the first place," said Lee Peterson, director of the Sparta Chamber of Commerce. "The main reason is that we are already working with a deficit federal budget and the millions upon millions spent on refugee programs is going to spread what's available even thinner."

(Peterson's counterpart in La Crosse, Chamber of Commerce vice president Quinn Martin, reflected in amazement on the massive federal preparation of McCoy and was quoted last week as saying, "I can't believe the government has to stay up nights and dream up ways to

See PRO , Page 12B

PRO/CON

We can resettle all the people here and any more that come," promised an official of the U.S. Catholic Conference recently. "We have offers from all over the country. Our offices in Houston and Newark and Dallas all said, 'Just tell us their names and what flight they'll be on. We can take care of them.' "

While a lopsided majority of Americans appears from surveys to resent the influx of at least 100,000 Cuban refugees, religious and secular organizations have committed themselves to helping.

"From a humanitarian and Christian point of view we *have* to accept them," said the Rev. Luther Larson, of Trinity Lutheran Church in Sparta, Wis., just down the road from Fort McCoy, where as many as 25,000 refugees could be processed. "We have an obligation to them because they are here. What else can we do?"

Larson and other clergymen in the Fort McCoy are trying to discover ways to make the refugees' stay at McCoy as pleasant as possible, and he and others admitted part of the task is to convince their own congregations and parishes to accept the foreigners.

"Generally, I think the prevailing attitude now is one of acceptance," said the Rev. Delbert Permann, of the United Church of Christ in Sparta. "I didn't see any negativism or skepticism, as it became more and more imminent that the refugees would actually be coming here."

The first of the refugees, 172 men, arrived May 29 at McCoy by bus from LaCrosse, where they had been flown from Key West., Fla.

The number of refugees released to sponsors, however, has been meager by comparison. Fewer than 100 persons have moved out of the fort to live with relatives elsewhere.

The number of refugees released to sponsors, however, has been meager by comparison. Less than 50 persons have moved out of the fort to live with relatives elsewhere.

A reporter at the *LaCrosse Tribune* noted that when he did a "man-in-the-street" interview in Sparta a week before the refugees started arriving, "people were pretty much

See CON, Page 12B

PRO/CON

American humanitarian efforts limited

Continued from Page 1B

spend our money. Look at the expenditure of money").

"There is a limit to what the United States can do as a free-world country," said Peterson. "I can understand that the people who want so desperately to get here are under duress in their home countries, but there has to be a limit to what we can do for them.

"We have been brought up as a nation of immigrants, so to speak, and our history shows we have done a pretty good job of taking care of all of them.

"But the well," Peterson said, "is going to go dry. That's how I personally feel about it. It will go dry eventually. We are just going to have to curtail some of what we do for others."

In his official position as a booster of the Sparta economy, Peterson can see the immediate, positive impact of as many as 1,500 jobs at Fort McCoy. It's a good, healthy shot in the arm, he has said.

"But in the long run, these people (the Cubans) would have a very difficult time finding jobs in our area. I don't think they'd like the climate in the winter, and I'm not saying they would not be accepted, but I don't think we could handle them and work them into our economy."

And in Tomah, a community of 7,100 just 12 miles east of McCoy, there is an attitude of "passive acceptance," said Chamber of Commerce manager Ron Staska.

"But they are concerned about three things," he said. "Security, disease and employment.

"The problems the government has had with the refugees at Fort Chaffee definitely has the people of Tomah concerned," said Staska.

(Arkansas state troopers opened fire after hundreds of angry Cubans demonstrated their frustration at processing delays. The refugees hurled rocks and bottles at police, set fires and temporarily escaped by the hundreds. An infuriated governor, Bill Clinton, said the refugees were being provoked by agents of Fidel Castro.)

"I am not George Gallup, mind you, and my opinions are strictly my own," said Staska, "but the people here are concerned about security, number one, future employment, number two, and disease.

"The federal government can give us assurances the refugees will be safely held, but apparently that did not happen in Arkansas."

Many of the Cubans are black. Does that bother the people of Tomah?

"There are no real feelings of prejudice in Tomah," Staska replied. "You see a black walking down the street every now and then."

Instead, he said, "It is just a strong anti-refugee sentiment in America. I can agree with that because there are people from Poland, Hungary, Austria and other countries, all going through long, legal channels for immigration. They are taking the long road and it just doesn't seem fair that

-140-

156

157

these other people just floated over and here they are.

"I am speaking as a citizen of Tomah," Staska said. "We have a very nice, clean community here. I don't want to see the town turned into a ghetto."

Of the first 50,000 Cubans who poured into the United States between mid-April and mid-May, many were city-dwellers in their late 20s and early 30s. They are literate, but with less than a high school education and no command of the English language. While many have relatives in the United States, they are said to have little in common with the wealthy, upper-class professionals and trained technicians who fled Cuba in the 1960s.

Authorities have estimated that of the first 50,000 arrivals, as many as 15,000 may be former political prisoners, 1,300 hard-core felons and about 150 obvious psychotics destined for some kind of treatment.

No one at this point knows how many will eventually come; estimates have ranged as high as 250,000 — considered a remarkable defection from a country of only 10 million persons.

"It's a constant barrage of people," said a Dade County, Fla., official. "There's no end to it. Nobody thought it was going to be like this."

One man firmly convinced that limits must be put on the number of refugees allowed in from Cuba is Roger Conner, director of the Federation for American Immigration Reform, Inc. "Some 700,000 Americans lost their jobs last month," Conner told U.S. News & World Reports. "Many are saying that we ought not to be adding to our population large numbers of people who will require jobs, housing, energy and social services."

Unlimited migration in one age — as the United States experienced in the 19th Century, Conner said — "leads to disaster in the next. In the late 19th Century, the United States was poised for the greatest industrial expansion in the history of the world and needed workers.

"Today," he said, "we've got seven percent unemployment and double-digit inflation."

Asked whether the United States does not have a moral commitment to accept the refugees, Conner responded, "It cannot be a moral commitment to do the impossible.

"The United States has proved its generosity. It has accepted more immigrants and refugees this year than the rest of the free world combined. Other countries have not done their share to help out."

But isn't there a special case for the Cuban refugees who want simply to be reunited with their families in the United States?

"If a Mexican American rented a truck, drove to Mexico and picked up all of his relatives, and drove back across the border," Conner said, "we'd impound the vehicle and imprison him for smuggling.

"Try to explain to Mexican Americans the difference between that and what the Cubans in Miami are doing." □

PRO/CON Keep 'door' open

Continued from Page 1B

against it, but I felt they were pretty ill-informed at the time. They didn't know how it would work and they all feared that there would be hundreds, thousands, of Cubans wandering around town. They thought the refugees would be free to come to town to compete with them for their jobs . . .

"Then the economic benefits started to sink in," the newsman said. "The Army is buying most of what it needs to run Fort McCoy locally, and is hiring locally. Jobs in this part of Wisconsin normally are not terribly high-paying, and when it came out that the feds would pay $5 to $7 per hour, people were flabbergasted. People began lining up all over the place to get the $5-per-hour job.

"The economic potential is starting to make people here a whole lot more receptive even though they still harbor those little fears that their pickup trucks just might wind up stolen . . . "

More than 1,500 new — if temporary — jobs could be created at McCoy, if all 15,000 refugees are sent there; that's one civilian job for each 10 Cubans. The total number of civilian jobs could even go higher; last week work was underway to expand camp facilities to accommodate up to 25,000 refugees.

But as of last week, more than 900 people were hired and federal contractors were still taking applications for cooks, food service managers and general kitchen help. Elsewhere, refugee coordinators were still looking for nurses, technicians, clerks, typists and interpreters.

Meanwhile, area merchants are feeling the benefits of the $6 million preparation effort at McCoy. One firm sold the fort 4,500 window shades; about a $13,000 contract. Restaurants and motels reported business was booming because of the 800 Army troops and hundreds of other civilian workers and newsmen around Fort McCoy.

The refugee business might, in fact, get *too* good later this summer when Wisconsin National Guardsmen begin showing up for training, Pastor Larson said, because many of them bring their families and stay in motels and cabins in the area. With the addition of families and potential sponsors for the refugees, he said, there could be a frustrating contest for available housing.

The one person that prospect doesn't seem to bother is James Ebert, mayor of Tomah:

"Tomah is located in the middle of three federal installations," Ebert, a businessman himself, said. "On the one side is a VA hospital, employing 900 persons; on the other sides are Fort McCoy and Camp Williams. The basic attitude is that we are very much aware that they are all there and that we will make the best of whatever situation comes along.

"Anything that happens at Fort McCoy that puts people there has a positive reaction; it always benefits business and labor here. We are used to these spurts in employment; we accommodate them in our everyday lives."

If residents of Tomah are concerned about security at Fort McCoy because of stories of breakouts and unrest in other refugee centers, Ebert said, "No one has said anything to me about it.

"We've all learned to live with the military in Tomah," he said. "This program poses no more of a threat to our community than anything else that has ever happened at that fort, and I can remember when the horse cavalry was there."

On the national scene, Columnist George F. Will has been one of the more vocal supporters of accepting as many Cubans as can leave that country.

"Such people are a resource more precious than all the oil under Saudi Arabia," he wrote. "They are the kind of people who built America, who made it a beacon to the world and who can help revitalize it. America can never have enough of them."

Miami, for instance, was described as a fading resort town before 500,000 Cuban refugees began settling there 20 years ago. Many of them helped transform the city into an international banking and commercial center for Latin American investment.

The Cubans coming ashore today say things are as bad at home now as they were 20 years ago. "The country is like a big dark jail," said a 42-year-old woman who had worked as an accountant in a Cuban bank. "If you're smart, you do exactly what you are told and talk to no one. You say only good morning, hello and good day — even to family members — in public places. Spies are everywhere."

Individuals in Cuba are said to be limited to a nine-day ration of three-quarters of a pound of beef and two pounds of rice. A dozen eggs cost $5, a quart of milk $1 and a pair of trousers as much as $50 — in a country where a $250 per-month salary is considered handsome.

Archbishop Edward A. McCarthy, of the Archdiocese of Miami, was asked by U.S. News & World Report why he opposes limiting the number of refugees streaming into this country:

". . . From a humanitarian point of view we cannot exclude people who are suffering and the Cuban refugees are unique . . . If we were to refuse entry to Cubans, we would be forcing them to go back to a nation of oppression. So we have a special responsibility."

"Today's government," concluded writer Will, "composed primarily of people who had all the benefits of America handed to them on a platter, turns a hard face toward those who brave the open ocean to reach our shores. Every day this government finds new ways to embarrass this nation of immigrants. Today's way is scowling and pursing its lips and clucking disapproval and threats at refugees from tyranny." □

NAME: Sharon Shiraiwa

SCHOOL: Asian American Resource Center

SUBJECT: Social Studies

GRADE LEVEL: Intermediate-Jr. High

TITLE OF LESSON: Another Side of Chinatown

KEY CONCEPT(S): Stereotyping, multiethnic heritage, racism, discrimination.

GENERALIZATION(S):

1) Chinatowns are a part of the multiethnic heritage of America.

2) Chinatowns are often stereotyped as foreign and exotic places.

3) Chinatowns, and other ethnic communities, were partly created as a result of racism and discrimination.

4) The cultures of different communities help people meet the same needs in different ways.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Analyze portrayals of Chinatown in textbooks and the media for accuracy and/or stereotyping.

2) Hypothesize about the development of ethnic communities, specifically Chinatowns.

3) Relate their hypotheses about the creation of Chinatowns with the historical experiences of the early Chinese in America.

TEACHING PROCEDURE(S):

Day One

1) Have students brainstorm their impressions of Chinatowns. Make sure they identify their impressions of Chinatowns, not Chinese Americans.

Some reading questions may be:

- Where are Chinatowns located?
- Who lives in these communities?
- What kinds of jobs, buildings, etc. would one find in Chinatown?
- Describe the housing in a Chinatown.

TEACHING PROCEDURE(S):

2) Have students analyze advertisements and educational material about Chinatown in small groups.

Some resource suggestions might be:

a. Travel brochures from travel agencies on San Francisco and New York's Chinatowns.
b. Newspaper articles about ethnic dining in Chinatowns.
c. The Cable Car and the Dragon, Herb Caen.
d. Charley Yee's New Year, Juanita Anderson.
e. Johnny Hong of Chinatown, Clyde Bulla.
f. Yellow Silk for May Lee, Shirlee Newman.
g. "Ching Dao: Island of Gold" filmstrip from America's Children series, Jam Handy Productions.

Students should analyze the resources by the criteria listed on their worksheet, "Analyzing Books on Chinatown."

3) After each group analyzes two or more resources, their reports will be shared with the entire class.

The discussion should focus on similarities among the evaluation reports.

- What role do you think these materials have in forming people's impressions of Chinatowns?
- What impressions might one develop of Chinatowns after reading these materials? (That only restaurants and gift stores are found in these communities and the residents continually celebrate the New Year.)
- Are these impressions accurate or stereotypic? Do the drawings stereotype the people? How would we find out? (In order to answer this question, students should be familiar with the concept of stereotyping.)

For cautions to illustrators of Asian American books, see article in Bulletin, Vol. 7, No. 2 and 3.

Day Two

1) Students should read alternative perspectives of Chinatowns. The more alternative views provided, the more students may become aware of the community's diversity. Some suggested resources are:

TEACHING PROCEDURE(S):

a. Rice Cakes and Paper Dragons, Seymour Reit. The first three chapters focus on Marie Chan's daily life.

b. Chinese Americans: Past and Present, Don Wong and Irene Dea Collier. The chapter, "Chinatown U.S.A." describes the development of the Chinatown community and includes comprehension and discussion questions.

c. "Getting to Know Carol Low," filmstrip from Understanding Chinese Americans, TACT. Carol introduces her family, school, and friends in Chinatown.

d. Elementary books could also be evaluated. My Friend, David, and At the Sewing Factory, Asian American Bilingual Center, are two examples.

Discussion should center on comparing these presentations of two Chinatowns with the earlier ones.

. How are these two presentations different from the other views of Chinatowns? (Less of a holiday perspective, more of an everyday view, more diversity of jobs, bilingualism, Chinese school, etc.)

. Many Chinese Americans (not all) live in the Chinatown community. Can you think of other neighborhoods where one group of people live together?

. What are some reasons why people might gather in a neighborhood?

  a. Familiarity with cultural elements, e.g., language, customs, traditions, services, etc.
  b. Reaction to discriminatory behaviors of others.
  c. Strength in unity, political representation.

. How are the historical experiences of the Chinese in America related to the formation of these communities? (Reaction to anti-Chinese sentiments and prejudice.)

EVALUATIVE PROCEDURE(S):

1) Students will analyze materials about Chinatowns in their school library according to the criteria on worksheet A. A variation might be to obtain books from the public library for evaluation.

   Students should report their findings to the class with the following addition:

   - Based on our study of Chinatowns would you say this resource offered a realistic or limited view of the community?

2) Students will develop, in small groups, a cartoon strip outlining the development of Chinatowns. The strips should reflect the historical experiences of the Chinese in America and be drawn with nonstereotypic pictures.

RESOURCES AND MATERIAL(S):

Resources with limited perspectives of Chinatowns:

- The Cable Car and the Dragon, Herb Caen, Doubleday, New York, 1972.
- Charley Yee's New Year, Juanita Anderson, Follett, Chicago, 1970.
- Johnny Hong of Chinatown, Clyede Bulla, T. Y. Crowell, New York, 1952.
- Yellow Silk for May Lee, Shirlee Newman, Bobbs Merrill, Indianapolis, 1961.
- "Ching Dao: Island of Gold," America's Children, Prentice-Hall Media, Inc., Detroit, 1970

Resources showing a multidimensional view of Chinatowns:

- At the Sewing Factory, Annie Ching, Asian American Bilingual Center, Berkeley, 1978.
- Bulletin, Vol. 7, No. 2 and 3, Council on Interracial Books for Children, New York, 1976.
- "Chinatown U.S.A.," Chinese Americans: Past and Present, Don Wong and Irene Dea Collier, The Association of Chinese Teachers, San Francisco, 1977.

RESOURCES AND MATERIAL(S):

- "Getting to Know Carol Low," Understanding Chinese Americans, The Association of Chinese Teachers, San Francisco, 1977.
- My Friend, David, Asian American Bilingual Center, Berkeley, 1978.
- Rice Cakes and Paper Dragons, Seymour Reit, Dodd, Mead and Company, New York, 1973.
- Paper for evaluative activity.
- Worksheet, "Analyzing Books on Chinatown."

NAME _____

Analyzing Books on Chinatown

1. Title of material _____

2. When was this resource published? _____

3. For whom was it written? _____

4. How does the illustrator/photographer portray Chinatown's people? (Describe the pictures)

   Buildings?

   Activities?

5. Do the text and pictures show Chinatown's everyday life or do they focus on special holidays and/or events?

6. What kinds of words are used to describe Chinatown and the people?

7. How might someone, after reading and seeing these materials, perceive Chinatowns?

NAME: Sharon Shiraiwa

SCHOOL: Asian American Resource Center

SUBJECT: Social Studies

GRADE LEVEL: Jr. - Sr.

TITLE OF LESSON: Confronting Stereotypes

KEY CONCEPT(S): Stereotypes/Conflict

GENERALIZATION(S):

1) Stereotyping is a two-way street. It requires someone who labels others, and someone who accepts labels.

2) Media not only reflect popular opinion, but can also reinforce people's attitudes toward other people.

3) Many conflicts can be resolved through community effort.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Identify common stereotypes the media reinforces.

2) Identify ways in which stereotypes can be confronted and eliminated.

TEACHING PROCEDURE(S): Day One

1) Have students brainstorm the many stereotypes that are portrayed through the media. (Before this discussion, students should be familiar with the definition of "stereotype" and "media.")

Stereotype - a group of characteristics which people believe are true for all persons in a group.

Media - a means of mass communication, such as newspapers, magazines, or television.

Common Stereotypes Portrayed Through the Media: The woman secretary; the happy housewife; the dirty and rambunctious little boy; the clean and smart little girl; the harried husband at the office; the obese, Black chefs; the skinny, Chinese laundry men; the Italian gangster, etc.

TEACHING
PROCEDURE(S):

- Are some of these portrayals changing?
(Yes, although often in superficial ways. Now, the happy housewife is seen working in an office and returning home to do the dishes before her husband arrives home. Many working women share household responsibilities with their husbands and should be portrayed in the media too.)

- How do people who are stereotyped deal with stereotypes?
(This is an introductory question allowing the students to brainstorm ideas for dealing with stereotypes. Typical responses might be to ignore the stereotyper, fight back verbally or physically, etc.

2) For senior high students, show the slide/tape presentation, "Asian Images in the Media" developed by Asian Americans for Fair Media. This presentation focuses on stereotypes of Asians in movies, newsreports, television, etc.

3) For junior high students, show the filmstrip, "Mislabelling People" developed by The Association of Chinese Teachers. This filmstrip discusses stereotypes and shows how Asians have been misrepresented in the media.

4) Distribute handouts from The Association of Asian/Pacific American Artists, "We Are Not All Alike," and "Depict Us As We Really Are."

5) Discussion should center on:

- What are common stereotypes of Asian/Pacific American in the media?
(Fu Manchu, Charlie Chan, restaurant worker, exotic women, etc.)

- What can people do about stereotyping?
(Based on the information provided in the slide show, filmstrip, and the handouts students should be able to identify the following ways to combat stereotypes.)

  - Question labels people assign to others. Do not accept stereotypes of yourself or of others.

TEACHING PROCEDURE(S):

Day Two

1) Distribute:

- Copies of an invitation to a party asking guests to dress up in a variety of Asian stereotypes.
- Copies of letters from the community protesting the invitation.
- Copies of a newspaper article, "Group Admits Invitation Was Offensive."

EVALUATIVE PROCEDURE(S):

The students will be asked to read the handouts and answer the following questions:

- List some of the stereotypes used in the invitation.
  (Charlie Chan, Dragon Lady, Fortune Cookie, Sumo wrestler, Fu Manchu, Suzi Wong in kimono, and geishas.)
- What were the objections to the invitation?
  (The gross caricatures of Asians in the invitation reflect the many stereotypes and misconceptions people have of Asians. These stereotypes deny any realistic images of Asian/Pacific Americans and make them the butt of "racist humor.")
- What was done to confront these stereotypes?
  (Members of several community and school organizations wrote letters and met with the president of the Institute of Arts and asked for a public apology. Informational handouts were distributed at the party informing guests of the negativism of Asian stereotypes.)
- What else can be done to eliminate stereotyping?
  (See discussion answers for Day One.)

RESOURCES AND MATERIAL(S):

- "Asian Images in the Media," Asian Americans for Fair Media, UCLA, Los Angeles.
- "Group Admits Invitation Was Offensive," Margaret Zack, Minneapolis Tribune, September 27, 1979.

RESOURCES AND MATERIAL(S):

- Handouts from The Association of Asian/Pacific American Artists (available from the Asian American Resource Center).
- Letters of protest from the community (available from the Asian American Resource Center).
- "Mislabelling People," Chinese Americans: Realities and Myths, The Association of Chinese Teachers, San Francisco, 1977.

Reprinted with permission.
All rights reserved.

Minneapolis Tribune
Thur., Sept. 27, 1979 • 11B

Group admits invitation was offensive

By Margaret Zack
Staff Writer

The president of the Minneapolis Society of Fine Arts admitted Wednesday that the language in the members' invitation to the opening of the Oriental Art Show was offensive.

The invitation suggested people dress like a fortune cookie, a geisha or Fu Manchu.

Six people met with John Dozier yesterday to ask him to apologize for the racial stereotypes and insensitivity of the invitation's languauge, but when they arrived at his office, they learned a letter acknowledging the error was already in the mail.

Dozier sent letters Tuesday to the 12,500 people who received invitations to Saturday's opening of Arts of China and Japan at the Minneapolis Institute of Arts.

At yesterday's meeting, Dozier also agreed to distribute a two-page statement about the image of Asians to those attending the opening.

"There's no question we made a mistake," Dozier said at the meeting. "It was done thoughtlessly, not thoughtfully or maliciously," he said.

The group also asked Dozier to make

John Dozier

the apology in the art institute's newsletter and to newspapers.

Meeting with Dozier yesterday were: Morton Ryweck, executive director of the Jewish Community Relations Council-Anti-Defamation League of Minnesota and the Dakotas; Anita Faber Spencer, a black woman who is curriculum specialist for St. Paul schools; Dan Gregg, who is white, Ethnic Cultural Center for Minneapolis Public Schools; Bill Doi, Japanese American Citizens League; Gloria Kumagai and Sharon Shiraiwa, Asian Americans for Fair Media and the Minnesota Asian American Project.

All said they were satisfied with Dozier's actions.

The invitation suggested people "come dressed like Suzi Wong or a Geisha in a silk komono. If you've always loved Charlie Chan, then come dressed as his Number One Son — or maybe Terry and the Pirates' Dragon Lady is your cup of tea! If food is your bag, dress up like a Fortune cookie or a walking eggroll. Whether you're dressed like a Sumo wrestler or Fu Manchu we know you'll delight ..."

It also included "Confucius say: Good Fortune, good health and good times can be yours at the Party of the Year ..."

Dozier's letter of apology said the invitation inadvertently included terminology offensive to many Asian Americans.

"There will be no costume contest, but we urge members and guests who wish to reflect Asian culture to wear authentic costumes in tribute to our exhibit. Our museum's collection of Chinese and Japanese art is outstanding, and we do not wish to demean in any way our Asian American friends, or the reopening of our important Oriental Galleries," said the letter.

Dozier said he had seen the invitation before it was mailed but had not picked out the stereotypes.

"We just got carried away. I should have been more sensitive," he said.

The opening is for the institute's new enlarged, permanent display of various Chinese and Japanese art, including prints, ceramics and imperial robes.

The information on Asian images to be distributed Saturday was written by the groups Asian Americans for Fair Media and the Minnesota Asian American Project.

Among the points it makes is that Fu Manchu and Charlie Chan were created by Americans, and that portraying Asian women as docile or as exotic and sexy shows them as an objects or commodities, not as people with ideas, aspirations, talents and feelings.

Gloria Kumagai told Dozier she and other Asian Americans were willing to help train institute staff members in human relations sensitivity.

-153-

NAME: Bernice Taylor SCHOOL: Mounds Park Jr.

SUBJECT: Social Studies GRADE LEVEL: Jr. High

TITLE OF LESSON: Asian Americans: Why Did They Leave Their Countries?

KEY CONCEPT(S): Immigration/Heritage

GENERALIZATION(S): Asian Americans had many of the same reasons for coming to America as other ethnic groups.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Gain an understanding of why many Asian Americans came to this country.

2) Understand how many Asian Americans were misused and abused after arriving here.

TEACHING PROCEDURE(S):

Day One

1) Explain the concept of immigration. (Leaving one country for another permanently.)

2) Review the various countries from which Asian Americans came. (Korea, China, Philippines, Vietnam, Japan, etc.)

3) Give the students pre/post test relating to why Asians came to America.

4) Pass out zeroxed copies of "An Overview of Asian American History in the United States." Students will silently read for 20-30 minutes.

Day Two

1) Teacher will provoke and encourage discussion of information read in the handout using the questions on the pre/post as a guide.

2) Show the filmstrip from Minorities Have Made America Great, "Japanese and Chinese Americans."

The discussion should focus on the filmstrip's coverage of the history of the Japanese and Chinese in America. Questions about prejudice towards them, their years during World War II, etc. should be mentioned.

EVALUATIVE PROCEDURE(S):

Administer the Pre/Post test again. Students should be able to answer at least 50 percent of the questions.

RESOURCES AND MATERIAL(S):

- Handout - "An Overview of Asian American History in the United States."
- "Japanese and Chinese Americans," Minorities Have Made America Great, Warren Schloat Productions, Pleasantville, 1975.
- Pre/Post test - "Why Asian Americans Came."

NAME: _____

Why Asian Americans Came

Pre/Post Test

1. Why did Chinese come to America in the early 1840's?

2. What was happening in China at the time to influence Chinese people to leave the country?

3. Why were migrating Chinese hated by the white population?

4. What things were done to try to ban Chinese migration to the United States?

5. Give at least two reasons why Japanese came to the United States.

6. Cite examples of racism levied against Japanese in America in the 1940's. Are some of these things happening today?

7. Give at least two reasons why Pilipinos migrated to America.

8. Why did whites work to exclude Pilipinos from the United States?

9. Give reasons why Koreans came to the United States in the early 1900's.

10. Why are Vietnamese in this country today?

11. How do you feel about Asian immigration?

Why Asian Americans Came

Pre/Post Test Key

1. The early Chinese immigration to America was encouraged by the discovery of gold in California in the 1840's.

2. Droughts, floods, political suppression, and unemployment, were some of the conditions in China causing many Chinese to look for opportunities elsewhere.

3. The Chinese were accused of working the whites out of jobs. They were viewed as subhuman laborers who accepted low-paying, dangerous working conditions.

4. Many mobs began striking out against the Chinese and much blood was shed during these riots. In 1882, Congress passed the Chinese Exclusion Act banning Chinese immigration to this country.

5. Japanese immigrating to this country to replace the need for cheap labor the Chinese once provided. Also, in 1886, Japan legalized emigration to the United States and encouraged Japanese immigration.

6. In 1942, all persons of Japanese ancestry in America were relocated to concentration camps in barren places. Based purely on racial reasons, all Japanese Americans were deemed security risks and evacuated. No, although many other acts of discrimination are occurring today.

7. Pilipinos began immigrating to the United States as students, hoping for a professional education. Due to the immigration restrictions now imposed on the Chinese and Japanese, Pilipinos came to fulfill the labor shortage that developed.

8. Pilipinos were seen as "economic threats" as the Chinese were seen earlier. Also, many Pilipinos were developing social ties with white women and causing discomfort among the white population.

9. Recruitment by labor contractors brought many Koreans to the United States in the 1900's. In addition, Christian missionaries encouraged converts to come to the United States.

10. Many Indochinese are seeking refuge in America to escape political oppression. The Communist take over of South Vietnam encouraged many Vietnamese to immigrate to other countries.

AN OVERVIEW OF ASIAN AMERICAN HISTORY IN THE UNITED STATES

The Chinese

Chinese immigration to the West Coast began in the 1840's. Gold was discovered in California and news of this event was brought by ships sailing into the port of Canton in southeastern China. America was soon called "Gum San" meaning "Mountain of Gold".

Droughts, floods, political suppression, unemployment, and a desire to get rich quick caused thousands of young Chinese, most of whom were males, to board ships to seek their fortune in America. Most of these immigrants went on the "credit ticket system" whereby payment for their transportation along with high interest rates would be paid for later. They left their families with the intent of returning to China to become persons of land-owning status via their "riches" from America.

Anti-Chinese legislation was quickly passed by whites to prevent the Chinese from becoming gold miners. In 1850, the California Foreign Miner's Tax was unconstitutionally applied to Chinese only. From 1850-1854, Chinese paid 50% of the tax and from 1855-1870, 98% of the tax. Other laws were passed to prohibit Chinese from owning mines or claims in California.

Instead of becoming gold miners, the Chinese were employed as cheap labor--as coolies--by the various mining companies, lumberjacking camps, and railroad companies. At least 12,000 Chinese males worked on the western part of our continental railroad. Because the Chinese would work long hours, for very little pay, under dangerous working conditions, and in general, existed under substandard living conditions; they were regarded, as a group, to be subhuman or inferior by the whites. When competing with whites for jobs, the Chinese were hired because they were cheaper labor. Furthermore, because the Chinese were extremely frugal and would send their meager savings to their families in China, white working people accused these Chinese sojourners of robbing the American economy. In general, Chinese immigrants were hated by the white population.

In 1860, the California Superintendent of Education complained about Chinese pupils attending "white" schools. From that point, separate school facilities were set up for Chinese children in communities, such as San Francisco, where there were substantial numbers of Chinese residents.

Many Chinese entered independent businesses, such as laundries and restaurants. Success in each of these fields was followed by anti-Chinese violence and restrictive legislation. For example, in 1873, the Laundry Tax was passed whereby all laundries which did not use horse drawn vehicles had to pay $15 every three months for a license. Since the Chinese did not use vehicles, they had to pay the tax. The Chinese were, also, blamed for economic slumps. The most striking injustices occurred in Los Angeles, during an economic slump in 1871, when 19 Chinese men, women and children were massacred and in Rock Springs, Wyoming in 1885 when 28 Chinese were killed by white mobs.

Soon, whites were organizing to put a stop to Chinese immigration or the "Yellow Peril". They were successful in 1882 when Congress passed the Chinese Exclusion Act which banned Chinese immigration to this country for ten years. In 1892, this act was reviewed and extended for another ten years; and in 1902, the Act was reviewed and extended for an indefinite time period, which turned out to be until 1943. This act, as well as previous events, violated the Burlingame Treaty signed between China and the U.S. in 1868. This treaty originally meant to guarantee all Chinese the privileges of residence, travel, education, and religion in the U.S. and pledged the territorial integrity of China.

The greatest effect that the Chinese Exclusion Act had on the Chinese in this country was to cause serious social dysfunctions. In 1882, there were 100,682 Chinese males and 2,106 females. This meant a ratio of one female for every twenty males. The majority of Chinese males did not achieve their goals of making a fortune in America so that they could return home to China and buy land. Furthermore, the miscegenation laws prevented marriages between Chinese and Caucasian persons. With the ban on Chinese immigration, thousands of Chinese men were doomed to live a lonely, desolate life in urban ghettos or Chinatowns. Most of the Chinese women in this country were prostitutes owned by the various Chinese associations. As a result, the Chinese male-female ratio did not begin to even out until the middle of the twentieth century and Chinese family life did not develop in America until that time.

The greatest effect that the Chinese Exclusion Act had on American policy was that until 1882, America was a country open to all immigrants. There was no legal basis for excluding non-white immigrants from this country. With the passage of the Chinese Exclusion Act, a new legal tool for suppression of peoples of color came into being. Racism against Asians became institutionalized and sanctioned by the federal government.

In 1943, when the Chinese Exclusion Act was repealed, a quota of 105 Chinese immigrants per year was set. In 1947, the War Brides Act was amended with the removal of racial restrictions. This act now allowed U.S. servicemen to go to China and bring back their alien-born wives to the U.S. as non-quota immigrants. The National Origins quota system was repealed in 1965, and substituted in its place was an entry procedure for 350,000 immigrants a year based on skills and relationship to those already here in this country.

THE JAPANESE

Japanese immigration to the continental U.S. began in the 1860's. Immigrants came from Japan as well as from Hawaii, where Japanese immigrants had settled earlier to work on the sugar and pineapple plantations. After the Chinese Exclusion Act of 1882, the need for cheap labor to replace the Chinese forced American business interests to recruit Japanese labor. Also, in 1886, Japan legalized emigration to the U.S. and this act helped to encourage the Japanese movement to the West Coast. Thousands of young, adventurous Japanese left their homes in search of fortunes in America.

The Japanese were the logical successors to the Chinese in their jobs as well as to the hostility faced by them. By 1900, the Japanese emerged as competitors of the whites in small businesses and farming. They were successful competitors, especially in farming. The Japanese were able to yield large quantities of crops on lands thought to be barren and useless for farming. In 1905, the California legislature passed the first in a series of resolutions, calling on Congress to restrict Japanese immigration to the U.S.

In 1906, the San Francisco School Board implemented the ruling barring pupils of oriental origin from attending San Francisco Public Schools. Japanese pupils were to attend the schools set up for Chinese students. Japan heard about this act and threatened war against the U.S. President Theodore Roosevelt intervened and persuaded the school board to drop the ruling. In return, he promised to put a stop to Japanese immigration. In 1907, the Gentleman's Agreement was established between Japan and the U.S. Japan voluntarily agreed to restrict the numbers of unskilled laborers leaving the country in return for equal treatment of the Japanese in America. It was hoped that this agreement would put a stop to Japanese immigration. However, it failed to do so for the following reasons:

1) No one could come up with a consistent definition of what constituted "unskilled" labor.

2) The wives of the male immigrants already in this country were still allowed to enter this country. At that time, the picture bride system was in operation whereby the men selected a bride by looking at pictures sent from Japan. After choosing the most "appealing" picture, they would send for their wife-to-be!!

In 1913, California became the first state to pass the Alien Land Law that stated that aliens ineligible for citizenship could not purchase nor lease land for a period in excess of three years in that state. This law was aimed directly at the Japanese immigrant farmers who were successful. Furthermore, the only group of people classified as "aliens ineligible for citizenship" in this country at that time were Asians. Our naturalization laws only permitted white and black immigrants to gain citizenship status. Other West Coast states passed their versions of California's Alien Land Law.

Organized groups, such as the Asian Exclusion League, Native Sons of the Golden West, American Legion, and the American Federation of Labor pushed for exclusion of Japanese immigrants. In 1924, Congress passed the Johnson-Reed Immigration Act. This law stated that those persons ineligible for citizenship, such as the Chinese, Japanese, certain South Sea Islanders, and other Asians were not allowed to enter the U.S. as immigrants. An amendment to this law did permit an exception--alien-born Chinese wives and/or offspring under 21 years of age could enter the U.S. on a non-quota basis.

Japanese immigrants raised their children in the midst of anti-Japanese sentiment and propaganda. They were segregated into their own communities and there appeared to be no way out for them. Their children were U.S. citizens by birth and yet, they were denied quality education and job opportunities. Before World War II, Japanese Nisei (this term refers to the children of the immigrants) were the best educated minority group in the U.S. However, college degrees only led to jobs in fruitstands.

On December 7, 1941, Pearl Harbor was bombed by Japan. This event precipitated the movement of 112,000 persons, two thirds of whom were U.S. citizens, into the concentration camps in this country. On February 19, 1942, Executive Order 9066 ordered all those of Japanese ancestry, citizens and aliens alike, to be barred from the Western one-half of the Pacific Coast States and, also, the Southern one-third of Arizona. These persons were removed to fifteen assembly centers located along the West Coast and later moved to camps. The camps were set up in ten areas: Posten and Gila, Arizona; Rowher and Jerome, Arkansas; Heart Mountain, Wyoming; Minidoka, Idaho; Amache, Colorado; Manzanar and Tule Lake, California; and Topaz, Utah. Japanese American citizens were removed

without the rights of due process being honored; and the removal to camps took place after the Battle of the Midway assured U.S. military victory in the Pacific. Furthermore, no acts of sabotage were ever committed by those of Japanese ancestry living in this country.

In an effort to prove their loyalty to America, the exclusive all-Nisei 442nd Regimental Combat Team organized in 1943. Over 10,000 Nisei males volunteered for the 2,500 man unit. The 442nd became the most decorated unit in the history of the U.S. Army.

In 1944, the Supreme Court ruled on two cases having to do with the evacuation. In the first case, Fred T. Korematsu had been convicted of remaining in a military area from which persons of Japanese ancestry had been excluded. The Supreme Court upheld the conviction and recognized the right of the Army to order the exclusion of persons from specific military areas.

The second case involved Mitsuye Endo, a Nisei women who had sued the government for release from custody of the War Relocation Authority. The Supreme Court ruled that under the Constitution, Ms. Endo would be free to come and go as she pleased and since she was not proven to be disloyal, she was ordered released from the camp. In short, the Supreme Court had approved the evacuation of the Japanese Americans from prohibited zones, but that loyal Japanese Americans could not be detained. This ruling led to the release of those persons who were still in the camps.

The internment of those persons of Japanese ancestry in the U.S. has set a precedent. American citizens can be interned without any of their rights of due process. The removal of the Japanese to camps was an act of racism and this act has been reinforced in American policy since it has never been declared unconstitutional. This is in spite of the fact that President Gerald Ford signed legislation rescinding Executive Order 9066 on February 19, 1976.

In 1949, President Truman signed the Japanese American Evacuation Claims Act. Evacuees were given until 1950 to file claims against the federal government. This sum averaged out to be less than 10 cents for every dollar lost by those who made claims.

The Supreme Court declared California's Alien Land Law to be unconstitutional in 1952. Also, in that same year, the McCarron-Walter Act was passed by Congress. This act reprealed the Immigration Act of 1924 and eliminated race as a bar to citizenship. At last, Asian immigrants were allowed to become citizens of this country.

THE PILIPINOS

As a result of the Spanish-American War, Spain ceded the Philippines to the United States. When the U.S. military occupation ended in the Phillippines in 1901, Pilipinos began to immigrate to this country. At first, Pilipino students, hoping to complete a professional education on the mainland, came to the West Coast. However, due to labor shortages because of the immigration restriction on the Chinese and Japanese, Pilipino laborers came in large numbers

to work on farms. At that time, Pilipino immigration was unlimited--there were no quota restrictions--as Pilipinos were considered "subjects" of the U.S. Soon, they became the most available supply of labor in a ten year period and were quickly viewed as a threat and another "Yellow Peril" by whites.

In 1915, labor recruiting of Pilipinos was regulated by the Pilipino government. Recruiting agents were required to be licensed and labor contracts were to be clearly spelled out to perspective clients.

The Pilipino immigrants were young, single, mobile males. They came to the U.S. expecting to be accepted as they were by the whites in the Philippines. They were aggressive, especially in attempting to establish social relationships with white females. This aspect plus their "economic threat" to whites led to organized movements working to exclude them from this country.

In 1925, a legislative act deemed Pilipinos ineligible for citizenship unless they served three years in the U.S. Navy. As a result of this act, 25,000 out of 60,000 Pilipinos in the U.S. were in the Navy at that time.

During the Depression, there were several riots against the Pilipinos. Pilipinos would work as agricultural workers for low pay, thus increasing the profits for the white farm workers. These employers preferred to hire Pilipinos as they saw them more "dependable" and willing to work long hours for low pay and poor quality room and board conditions. However, in general, whites viewed Pilipinos as a foreign element taking over potential job holdings. This threat might have been real on a surface level. Going deeper, the Depression was primarily an industrial one. Agricultural jobs were rarely held by whites. We have seen that other Asian peoples preceded the Pilipinos as farm workers. In 1929-30, Exeter, Watsonville and Stockton, all in California, were sites of race riots against Pilipinos.

In 1932, the Hawes-Cutting-Hare Bill was passed by Congress. The Philippines would be granted independence in fifteen years and an immigration quota of 50 Pilipino immigrants per year was imposed. Again, whites succeeded in restricting Asian immigration to this country. This quota was in effect until the Immigration Act of 1965. Subsequent legislation permitted the payment of transportation expenses of those wanting to return to the Philippines, but those persons would not be allowed to return to the U.S. Therefore, although Pilipinos were not excluded from coming to our country, they were severely restricted by number in gaining entry into this country.

THE KOREANS

Koreans began to immigrate to the U.S. in the early 1900's. At that time, a drought had occurred in the northwestern sector of Korea, leaving many people to starve and labor contractors were coming from Hawaii to Korea to recruit labor. In addition, Christian missionaries encouraged converts to emigrate and the Korean government begin to see emigration as a possible solution to the drought disasters.

By 1905, 11,000 Koreans had gone to Honolulu. The bulk of them came from the northwest area of Korea. This area was relatively lacking in clan and other traditional forms of social organization. However, it was receptive to the American fundamentalist and revivalist form of Christianity. Thus, it was the Korean Christian Church that performed the social services for Korean immigrants in Hawaii and the U.S.

By 1910, there were small Korean communities on the West Coast. Labor recruiters for railroad companies and other industries had gone to Hawaii to recruit Korean immigrants. The picture bride system existed for Korean male immigrants on the mainland.

After the Russo-Japanese War in 1904-05, Korea became a protectorate of Japan. Korean immigrants refused to accept Japan's authority over them in the U.S. These immigrants were joined by Korean students and intellectuals who came to the U.S. as exiles. Soon, a Korean independence movement came into existance. Japan retaliated by prohibiting Koreans from emigrating to other countries.

A Korean Students' Association was organized on campuses throughout the U.S. and provided leadership to the independence movement. The movement's activities and idealogy were important factors in maintaining the separateness of the Korean community in the states. At one point, terrorism, including the assassination of pro-Japanese diplomats, took place. The response of Japan was to tighten its control over Korea.

In 1913, eleven Korean workers were recruited to pick apricots in Hemet Valley in southern California. When they arrived, they were driven out of town by an angry crowd of several hundred white farm workers. In the economic arena, Koreans found themselves at the bottom of the economic barrel. They were employed as farm laborers, factory workers, cooks, dishwashers, or in other poorly paying jobs. Their educational level was unusually high but the prevailing white racism prevented them from moving into professional occupations and fields.

On March 1, 1919, there were peaceful demonstrations at the Big Four Nations meeting at the Versailles Conference. These were to show the desire of the Korean people for independence. Koreans living in the U.S. could not participate in these demonstrations as they were not granted passports or documents which allowed them to leave this country.

A Korean Congress met in Philadelphia in April, 1919, and the Korean Commission under the leadership of Syngman Rhee was established in Washington, D.C. The latter organization had considerable success in gaining sympathy and support for Korea as well as funds which helped establish the Korean Provisional Government in Shanghai.

Factionalism developed within the Korean community as to how to go about working for Korean independence. Rhee and his supporters favored appeals to world public opinion. His support came primarily from southern Koreans, who were small in number in the U.S. Other Koreans, such as Pak Yong-man favored military preparedness and establishment of military schools to prepare Koreans to reconquer Korea.

After 1937, the Koreans participated in the war effort to defeat Japan. The Korean National Association advocated for an embargo against Japan. A volunteer force was organized by Koreans in the U.S. Koreans joined in anti-Japanese war propaganda, declared themselves as "champion Jap-haters" and unanimously supported the move to intern West Coast Japanese during the war.

In the post-war years, many Koreans found themselves doubly exiled. Korea was divided at the thirty-eighth parallel with American military rule in the southern portion. Syngman Rhee rose to power within the American sector and those Koreans in the U.S. who were not part of his organization found themselves alienated from Korea and they continued to remain in this country.

Summary

The importance of Asian American history is an awareness of this group's heritage in this country. The repression and suppression faced by them is still an on-going factor in their lives today. In fact, the outcomes of this history of racism can be seen today in unemployment, poverty, inadequate education, identity crises, and negative stereotyping of Asian Americans. The Asian American movement is steadily gaining momentum in its struggle for equality in this society. No longer will Asian American history be denied nor will it be allowed to be denied by others. History means "roots"; Asian Americans have identified their roots in an effort to define their present situation(s).

BIBLIOGRAPHY

FUJIMOTO, ISAO. "THE FAILURE OF DEMOCRACY IN A TIME OF CRISIS" in ROOTS: AN ASIAN AMERICAN READER. AMY TACHIKI, et. al., editors. Los Angeles, 1971. pp. 20-215.

HOSOKAWA, BILL. NISEI: THE QUIET AMERICAN. New York, 1971.

JUNG, BETTY. "CHINESE IMMIGRANTS" in ASIAN WOMEN. Berkeley, 1971. pp. 18-21.

LYMAN, STANFORD. "STRANGERS IN THE CITY: THE CHINESE ON THE URBAN FRONTIER", THE ASIAN IN THE WEST. Reno, 1971. pp. 9-27.

RABAYA, VIOLET. "FILIPINO IMMIGRATION: THE CREATION OF A NEW SOCIAL PROBLEM" in ROOTS: AN ASIAN AMERICAN READER. AMY TACHIKI, et. al., editors. Los Angeles, 1971. pp. 188-200.

SHIN, LINDA. "KOREANS IN AMERICA, 1903-1945" in ROOTS: AN ASIAN AMERICAN READER. AMY TACHIKI, et. al., editors. Los Angeles, 1971. pp. 201-207.

This article was written by Gloria L. Kumagai and has been published in Cultural Pluralism, Resources for Teaching History, Heritage, Culture of Asian, Black, Chicano, Native and Jewish Americans. University of Minnesota, 1975. It is reprinted here with the permission of the author.

NAME: Bernice Taylor SCHOOL: Mounds Park Jr.

SUBJECT: Social Studies GRADE LEVEL: Jr. High

TITLE OF LESSON: Recognizing Stereotypes

KEY CONCEPT(S): Stereotyping

GENERALIZATION(S): Asian Americans, like other minorities in America, are often stereotyped.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Identify stereotypes (their own and others) that are projected through magazines, textbooks, films etc.

2) Understand the harmful effects stereotyping can have on certain individuals.

TEACHING PROCEDURE(S):

1) Introduce the concept of stereotyping by explaining that it is labeling a group of people with certain characteristics and seeing all individuals of that group as the same.

2) Administer a pre/post test on stereotyping.

3) Ask students to give oral examples of stereotyping, (e.g., all teachers are intolerable, all actors are vain).

4) Give students a chart with the following open-ended statements:

Chinese Americans are:	Japanese Americans are:
a.	a.
b.	b.
c.	c.

Native Americans are:	Mexican Americans are:
a.	a.
b.	b.
c.	c.

Black Americans are:
a.
b.
c.

TEACHING PROCEDURE(S):

Students will write three words for each group and then exchange papers. An alternative might be for students to keep their own papers and make their answers private and less threatening to others.

5) Ask for responses from the class and write them on the board. Discuss how some of the responses might be considered stereotypic.

Day Two

1) View the filmstrip, "Mislabeling People," from Chinese Americans: Realities and Myths.

2) Students will be asked to view television shows such as: "Different Strokes," "Jeffersons," and "Sanford," to examine how Black Americans are often portrayed (i.e., loud, stupid, etc.).

   . What other stereotypes can you find on other ethnic groups in America, (e.g., Jewish, Italian, etc.)?

   . How would these programs, "Different Strokes," "Jeffersons" etc., affect our impression of Black Americans?

3) Students will be asked to look through other media (magazines, newspapers, etc.) to get examples of stereotypes of Asian American people.

EVALUATIVE PROCEDURE(S):

Students will be given the Pre/Post test at the conclusion of the lesson. Evaluation will depend on their performance, i.e., five out of seven right.

RESOURCES AND MATERIAL(S):

. "Mislabeling People," Chinese Americans: Realities and Myths, The Association of Chinese Teachers, San Francisco, 1977.

. Pre/Post test on stereotyping.

. Magazines, newspapers, books, etc.

NAME: _____

Stereotyping

Pre/Post Test

1) What is a stereotype?

2) List as many ways as you can think of in which Asian Americans have been stereotyped.

3) Give one example of a sexual stereotype and one example of a racial stereotype experienced by some Asian Americans.

4) How can stereotyping affect one's life?

5) How do you feel about stereotyping?

6) Have you ever been stereotyped?

7) How did it make you feel?

Pre/Post Test Key

1) Stereotype - a person, group or event that is considered to conform to an unvarying pattern or manner and lacks individuality.

2) Asian Americans have been stereotyped as mysterious, evil, opium drugged, humble, shy, buck-toothed, pigeon-toed, myopic beings. They love kung fu and their bodies are considered deadly weapons.

3) Sexual stereotype (Asian Americans) - All Asian American women are exotic and sexy, but the Asian American men are meek and uninteresting.

   Racial stereotype (Asian Americans) - All Asian Americans are sneaky and cunning. Asian Americans are weak people.

4) Being stereotyped affects one's outlook on himself (herself). People sometimes believe stereotypes of themselves and begin to conform to them. Stereotyping people denies them individuality.

NAME: Leslie Warner SCHOOL: Ramsey Junior

SUBJECT: Geography GRADE LEVEL: Jr. High

TITLE OF LESSON: Stereotyping in St. Paul

KEY CONCEPT(S): Stereotyping/Discrimination/Prejudice

GENERALIZATION(S): Rumors and news articles can have an effect on stereotyping in St. Paul.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Describe how rumors begin and how they can be halted.

2) Understand how rumors affect people, particularly the recent Indochinese immigrants.

TEACHING PROCEDURE(S):

1) Describe the word "rumor" with the class.

- What is a rumor? (A story told as news, which may or may not be true.)
- How are rumors spread? Why? (People are afraid of things they don't understand. Often people will create their own reasons for not liking another person.)
- How can rumors affect people? (Rumors can cause misunderstanding and confusion if they are not true. People can begin to prejudice themselves against someone or something based on rumors.)
- How can rumors stop? (Simply by not continuing to spread them. Or, by investigating the source of the rumor and determining if there are facts to back certain claims.)
- What are "facts?" (Facts are not based on assumptions, they are data that have been proven true.)

TEACHING
PROCEDURE(S):

2) Associate the phenomenon of rumors with the past history of Asian immigration to this country.

   . What rumors were spread about early Asian immigrants?
   (Many people believed that the Chinese and Japanese people were "breeding like rats" and would soon overpopulate California. Many early Asians were thought to be sub-human creatures because they could tolerate inhuman conditions. Rumors about rats also spread, no proof was ever established to back this claim.)

3) Pass out articles from recent newspapers concerning rumors about the Indochinese population. (Or, elicit responses (rumors) from students if you know they exist.)

   . What are the bases for these rumors?
   . Are they based on fact or hearsay?
   . Do they sound familiar?

4) Distribute copies of the following articles, "Remain Skeptical, Rumor Expert Advises" and "Task Force Helps Indochinese Blend into Summit-University." (These articles are available from the Asian American Resource Center.)

   . What does the "Rumor Expert" suggest people do before believing a rumor?

   People should check the following points:

   . Is the whole group (not an individual) supposed to be involved? Does it sound like a stereotype?

   . Is the evidence based on someone else's claim (i.e., "Joe's aunt saw it" or "My neighbor heard it from his brother") instead of documented evidence (facts)?

   . Is the rumored group made to sound disgusting and deviant?

   . Does the rumor sound like other rumors?

If the answer to any of these questions are true, Gary Fine, a sociology professor, suggests people remain skeptical about the rumors.

TEACHING PROCEDURE(S):

. What does he suggest communities do if these rumors exist, causing prejudice and hostilities?

(Neighborhood meeting should be held clearing up questions people have about each other.

Information about early discrimination toward all ethnic groups in America should be provided showing that problems are often caused by rumors and misunderstanding.

Cooperative projects should be encouraged also.)

. What is the second article about?

("Task Force Helps Indochinese Blend into Summit University." This article describes efforts of the Summit-University community to relieve tensions among the Indochinese residents and the other residents.)

EVALUATIVE PROCEDURE(S):

Distribute a worksheet asking students to read newspaper articles and determine their factual basis. Evaluation will depend on how accurately the worksheet is completed.

RESOURCES AND MATERIAL(S):

. Newspaper articles concerning rumors (available from the Asian American Resource Center).

. "Remain Skeptical, Rumor Expert Advises," Minneapolis Tribune, December 31, 1979.

. "Task Force Helps Indochinese Blend into Summit-University," Minneapolis Tribune, March 16, 1980.

. Worksheet on newspaper articles.

In one sentence, summarize the rumors in these news articles:

Asian Viewpoint	Neighborhood Viewpoint	List facts presented in the first three articles:

Explain how these rumors might affect the Asian Americans:	Explain how these rumors might affect the neighbors:	Explain how rumors start and how they can be diffused:

NAME: Leslie Warner SCHOOL: Ramsey Junior

SUBJECT: Geography GRADE LEVEL: Jr. High

TITLE OF LESSON: Famous Asian Americans

KEY CONCEPT(S): Heritage/Contributions

GENERALIZATION(S): Asian Americans have made and are still making important contributions, some of which are unknown to the public.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Identify famous Asian Americans.

2) Tell about some of the important contributions Asian Americans have made/are making.

TEACHING PROCEDURE(S):

1) Pass out one famous Asian American poster to each student. These posters are available from the Asian American Resource Center.

2) Have students explain their Asian American person and his/her contribution to the class.

3) Construct a bingo game using the Asian American personalities and play the game as a class. The caller will name the person and the players must match his/her accomplishment on their board.

EVALUATIVE PROCEDURE(S): Administer the post test to the class. This is a matching quiz using several Asian American people and their contributions. Students should be able to identify at least 15 of the contributors.

RESOURCES AND MATERIAL(S):

. Asian American Posters (available from the Asian American Resource Center).

. Asian American Bingo Game materials (e.g., paper, markers).

. Test of Asian Americans and their accomplishments.

Famous Asian Americans

Matching Test:

_____1.	George T. H. Pai	a.	Elected to National Academy of Sciences
_____2.	Carlos Bulosan	b.	T. V. star on "Quincy"
_____3.	Ed San Juan	c.	First woman, Asian American, Secretary of State, California
_____4.	Roman Gabriel	d.	Famous architect
_____5.	S. I. Hayakawa	e.	Professional Photographer
_____6.	Frank Chin	f.	Shakespearian actor
_____7.	James Wong Howe	g.	Founded the Japanese American Citizen's League
_____8.	Ben Menor	h.	Attorney General of Hawaii
_____9.	Evelyn Mandac	i.	Engineer for astronauts
_____10.	Robert Chinn	j.	U.S. playright
_____11.	Hiram Fong	k.	Opera singer
_____12.	Daniel K. Inouye	l.	First Asian American in United States Senate
_____13.	Harvey A. Itano	m.	Pilipino writer
_____14.	Tommy Kono	n.	First Asian American college president and author
_____15.	Ken Kashiwahara	o.	Opened first Asian American Savings and Loan
_____16.	Robert Ito	p.	Professional football player
_____17.	George Tsutakawa	q.	Famous motion picture cameraman
_____18.	Choh Hao Li	r.	World and Olympic weight lifter
_____19.	Kyung Wha Chung	s.	Newscaster and correspondent for ABC
_____20.	March Fong Eu		
_____21.	Newton K. Wesley		
_____22.	Minoru Yamasaki		
_____23.	Elizabeth Ann Toupin		

Famous Asian Americans (continued)

_____24. Johsel Namkung

_____25. Peter Chang, Jr.

_____26. Randall Duk Kim

_____27. Sammy Lee

_____28. Saburo Kido

t. Famous chemist

u. National Director of the Eye Research Foundation

v. Dean of students, author

w. State Supreme Court Justice in Hawaii

x. World famous violinist

y. Professor of art, painter, sculptor

z. First Asian American to be elected as district attorney

aa. Olympic diving champion

bb. Senator from Hawaii

* *

Famous Asian Americans - Test Key

1. h	8. w	15. s	22. d
2. m	9. k	16. b	23. v
3. i	10. o	17. y	24. e
4. p	11. l	18. t	25. z
5. n	12. bb	19. x	26. f
6. j	13. a	20. c	27. aa
7. q	14. r	21. u	28. g

Sample Bingo Card

First Asian American to be elected to National Academy of Science	World and Olympic weight lifter	Newscaster and foreign correspondent for ABC TV	TV star on "Quincy"	Professor of art, famous painter and sculpture
Famous chemist and director of hormone research at University of California	World famous violinist	First woman and first Asian American California Secretary of State	National Director of Eye Research Foundation	Famous U.S. architect
Dean of students at Tufts University and an author	Professional photographer	FREE SPACE	First Asian American to be elected to office of District Attorney	Shakespearian actor
Olympic diving champion, also on President's Council on Physical Fitness	Founded the Japanese American Citizens League	Attorney General of Hawaii	Pilipino author	Engineer for astronauts
Professional football player	First Asian American college president and author	U.S. playright	Top motion picture cameraman	Opera singer

NAME: Jeanette Williams

SCHOOL: Wilson ESAA Magnet

SUBJECT: Social Studies

GRADE LEVEL: Jr. High

TITLE OF LESSON: Asian Women

KEY CONCEPT(S): Contibutions/Racism and Sexism

GENERALIZATION(S): Asian American women in general have been tied down to stereotypic roles but have made fine contirbutions to American history and all aspects of American society.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Appreciate Asian women as talented Americans who have contributed to society in many non-stereotypic and traditional ways.

2) List the names of several Asian American women well known for their non-stereotypic occupations.

3) Discuss/Describe many of the problems Asian American women still must overcome as a minority group being subjected to both racism and sexism.

TEACHING PROCEDURE(S):

1) Introduce the lesson by reading an an article entitled "Asian Women As Leaders" or "Stereotypes of Asian Women" from the anthology of Chinese Americans: Realities and Myths.

2) The students should discuss the definitions and issues surrounding Asian American women in our society.

Picture brides - During the early Japanese immigration period, the "picture bride" practice was a major way for single Japanese men in America to acquire wives. Men would ask for eligible women and choose among their families' selections. Pictures of women were sent to the men in America.

TEACHING
PROCEDURE(S):

Asian Women Stereotypes - Four major stereotypes of Asian and Pacific women can be described:

- Exotic/Erotic images of Suzie Wong and geishas.
- Passive/Demure images of perfect housewives and girlfriends.
- Neuter Gender stereotypes of intelligent, hardworking but asexual beings.
- Dragon Lady images of Asian women as calculating and assertive.

Issues Concerning Asian/Pacific American Women - Asian/Pacific American women face a double bind of racism and sexism. They face sex role stereotyping as women and as Asians.

3) Introduce students to at least six different Asian/Pacific American women.

Examples may be:

- Patsy Mink, former representative from Hawaii.
- Kyung-Wha Chung, concert violinist.
- Tricia Toyota, newsreporter for CBS.
- Evelyn Mandac, concert singer.
- Jocelyn Nakashima, air traffic controller.
- Saachiko Magwili, actress.

Descriptions of these women can be found in past Jade Magazine issues. Other Asian/Pacific American women are described in the Asian American People Posters available at the Asian American Center.

4) Invite a speaker to the classroom to address the issues concerning Asian/Pacific American women. A speaker from the Women's Educational Equity Act Project in St. Paul would be appropriate. If this is not possible, show the filmstrip, "Asian American Women" available from the W.E.E.A. Project.

TEACHING
PROCEDURE(S):

5) Divide the class into small groups and give each group a choice between several different readings by or about Asian/Pacific American women. After reading their particular selection they will answer the following questions and give a group report.

- Was your article historical or contemporary?
- Who was the main character of your article? Of what ethnic Asian group was she?
- What was your article about?

Articles can include:

- "A Picture Bride from Korea: The Life History of a Korean American Women in Hawaii," Bridge, Vol. 6, No. 4.

  This article describes one Korean woman's experiences in immigrating to and living in Hawaii around 1924.

- "A Native Daughter of 1809," Chinese Americans: Realities and Myths.

  This article describes the hardships a young Chinese woman faced in California around the 1980's.

- Selections from Sojourner IV are about contemporary Asian women and their contributions.

- "And Becoming More of Myself," Bridge, Vol. 7, No. 1.

  A Chinese American woman describes her experiences as an Asian American woman today.

Supplementary Activity

Have students write letters to several Asian/Pacific American Women's organizations asking for suggestions in how, as students, they could learn more about Asian/Pacific American women.

EVALUATIVE PROCEDURE(S):

The students will take a written quiz with 15 True or False questions pertaining to the history of Asian women in America, stereotypes, occupations, racism and sexism and ten matching questions to identify the Asian Americans discussed in class.

Criterion of acceptable performance is 15 out of 25 questions must be answered correctly.

Asian American Women True-False Key

1) T, 2) F, 3) F, 4) T, 5) T, 6) T,

7) T, 8) F, 9) T, 10) F, 11) F, 12) T,

13) T, 14) T, 15) F,

Asian American Women Matching Key

1) g, 2) b, 3) e, 4) h, 5) a, 6) c,

7) j, 8) d, 9) f, 10) i

RESOURCES AND MATERIAL(S):

- "Asian American Women," Women's Educational Equity Act Project, St. Paul Schools, 1980.
- Beyond Stereotypes and Statistics: Emergence of Asian/Pacific American Women, Juanita Tamayo Lott and Canta Pian, Organization of Pan Asian American Women, Washington, D.C., 1979.
- Bridge, Vol. 6, No. 4, Basement Workshop, Inc., New York, 1978.
- Bridge, Vol. 7, No. 1, Basement Workshop, Inc. New York, 1979.
- Chinese Americans: Realities and Myths, The Association of Chinese Teachers, San Francisco, 1977.
- Past Jade Magazine issues, Jade Publications, Los Angeles.
- Sojourner IV, Asian American Studies, Berkeley Unified School District, Berkeley, 1974.
- Asian American Women Test.

NAME: _____

Asian American Women

Mark the following twenty statements as True (T) or False (F).

_____ 1. There are about 1.5 million Asian and Pacific American women in the United States today.

_____ 2. Much is known about Asian and Pacific American women.

_____ 3. There are few stereotypes about Asian and Pacific American women.

_____ 4. One stereotype of Asian women is the young, sexy "China Doll" image.

_____ 5. Another stereotype of Asian women is the obedient, and shy wife.

_____ 6. Stereotyping people denies them individuality.

_____ 7. Asian and Pacific American women, as well as other minority women, face both racism and sexism.

_____ 8. Discrimination by racism and sexism is called "Double Trouble."

_____ 9. The "picture bride" practice was a way for single Japanese men to acquire wives.

_____10. Asian women immigration began with the early Pilipino immigration in 1850.

_____11. Early Asian women did not need to work much because their husbands made enough money.

_____12. Early Asian women can be seen as pioneers.

_____13. Some Korean women immigrated to Hawaii.

_____14. A Pilipina is a Pilipino woman.

_____15. The "Pink Collar Ghetto" is a place in San Francisco.

Asian American Women (continued)

Match these Asian and Pacific American women with their accomplishments.

_____ 1. Patsy Mink

_____ 2. Kyung-Wha Chung

_____ 3. Tricia Toyota

_____ 4. Jocelyn Nakashima

_____ 5. Sue Wong

_____ 6. Yoshiko Uchida

_____ 7. Bessie Loo

_____ 8. March Fong Eu

_____ 9. Evelyn Mandac

_____10. Yvonne Elliman

a. Asian American fashion designer.

b. Korean American concert violinist.

c. Japanese American children's book author.

d. California Secretary of State.

e. CBS newsreporter.

f. Pilipina opera singer.

g. Former Representative from Hawaii.

h. Air Traffic Controller.

i. Pop/Rock recording artist.

j. Hollywood actor's agent.

NAME: Janice Carter SCHOOL: Harding Senior

SUBJECT: Intercultural Studies/Arts GRADE LEVEL: Sr. High

TITLE OF LESSON: Arts and Crafts of Asia

KEY CONCEPT(S): Contributions

GENERALIZATION(S): Arts and crafts are an important element of culture and can be used to make discoveries about what is considered "beauty."

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) List some Asian arts and crafts.

2) Produce a poster using an art form.

TEACHING PROCEDURE(S):

Day One

1) Introduce the lesson by asking what different forms of art exists, (e.g., basketry, painting, sculpture, weaving, pottery, calligraphy, etc.)

   - What does art "do?" (Art can be seen as an expression of feelings or ideas by the artist.)

   - How does art reflect culture? (The cultural heritage of a person affects many things in his/her life. Art is just one area in which the way a person expresses an idea or emotion can be cultural.)

2) Distribute books on different forms of Asian arts and crafts. The students will browse through each book and decide on one style of art to research. In small groups, each student will describe that art/craft form to the others.

3) Show the filmstrip, "Arts and Crafts of Japan," which describes calligraphy, sumi-e painting, pottery, sculpture, and wood prints.

Day Two

1) Invite a resource person to demonstrate a particular Asian art, e.g., sumi-e, calligraphy, origami, ribbon art, etc.

TEACHING PROCEDURE(S):

2) Have the students practice this art form with the resource person.

Supplementary Activity
Take the students to an Asian Art exhibit in a local museum, or to a shop that features Asian arts and crafts. (See the Minnesota Guide to Resources on East Asia.)

EVALUATIVE PROCEDURE(S):

- Each student will do research on his or her chosen art form and produce a display example on poster board. The display will be described to the class.
- The teacher will judge the quality of the explanation and the display.
- After the presentations, the students will list all the different Asian arts and crafts that were presented.

RESOURCES AND MATERIAL(S):

- The Art of the Japanese Kite, Tal Streeter, John Weatherhill, Inc., New York, 1974.
- "Arts and Crafts of Japan," Encore Visual Education, Inc., Burbank, 1972.
- Bamboo, Robert Austin and Koichiro Ueda, Weatherhill, New York, 1978.
- Chinese Art and Crafts, Light Industry Publishing House, Peking, China, 1973.
- Chinese Paper-cut Pictures, Nancy Kuo, Alec Tiranti/London, 1964.
- Contemporary Southeast Asian Arts and Crafts, Thelma R. Newman, Crown Publishers, Inc., New York, 1977.
- Five Centuries of Korean Ceramics: Pottery and Porcelain of the Yi Dynasty, Goro Akaboshi and Heiichiro Nakamaru, John Weatherhill, Inc., New York, 1975.

RESOURCES AND MATERIAL(S):

- 5,000 Years of Korean Art, Asian Art Museum of San Francisco, 1979.
- Folk Arts and Crafts of Japan, Kageo Muraoka and Kichiemon Okamura, John Weatherhill, Inc., New York, 1979.
- Japanese Design Motifs, Matsuya Piece-Goods Store, Dover Publications, Inc., New York, 1972.
- Japanese Design Through Textile Patterns, Frances Blakemore, John Weatherhill, Inc., New York, 1979.

NAME: Janice Carter SCHOOL: Harding Senior

SUBJECT: Creative Writing/ Intercultural Studies GRADE LEVEL: Sr. High

TITLE OF LESSON: Journal Keeping - Asian Americans and Me

KEY CONCEPT(S): Communication/Self-Concept/Similarities

GENERALIZATION(S): Making journal entries can help develop a positive self-concept and more self-awareness.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Write a self-disclosing journal entry.

2) List one similarity between themselves and the Asian American writers.

TEACHING PROCEDURE(S): Day One

1) Discuss importance of journal keeping, (e.g., feedback, self-awareness, sorting out thoughts, remembering).

2) Distribute copies of several personal essays from Sojourner III and IV:

Sojourner III
"Grandpa"
"The Leaf Danced on the Window"
"Who Are You?"
"My Heritage is Chinese"
"My Family"

Sojourner IV
"I Was Born in America"

3) Discuss the readings.

- What subjects are these readings about? (Self-identity as an Asian American, rebellion.)
- What feelings do they talk about? (Frustration, anger, disappointment, etc.)
- Is any part of your life like any of the writers of these readings?

TEACHING PROCEDURE(S):

4) Ask students to write a journal entry similar to one of the readings. It may be a prose character sketch, a poem, or a description of an incident. Have them concentrate on the emotions they felt and express them in their writings.

Supplementary Activity

Invite a local or guest writer to class to discuss writing with the students.

An Asian American writer may share his/her feelings in being a professional author/poet.

EVALUATIVE PROCEDURE(S):

Each student will produce a journal entry at the end of this lesson. They will be asked to compare their feelings with those of the Asian American students in relation to similar issues, (e.g., family self-identity, heritage, etc.).

The teacher will read the entry and assess its openness.

- Were the students as candid about their self-identity as the Asian American writers of Sojourner III and IV?

RESOURCES AND MATERIAL(S):

- Sojourner III, Asian American Studies, Berkeley Unified School District, Berkeley, 1973.
- Sojourner IV, Asian American Studies, Berkeley Unified School District, Berkeley, 1974.
- Paper or journal.

NAME: Janice Carter SCHOOL: Harding Senior

SUBJECT: Intercultural Studies GRADE LEVEL: Sr. High

TITLE OF LESSON: Media Stereotyping of Asian Americans

KEY CONCEPT(S): Stereotyping

GENERALIZATION(S): Stereotyping people limits our perception of them as individuals.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Understand the concept of a "stereotype."

2) List two stereotypes the media has made of Asian Americans.

3) Explain how stereotyping affects people.

TEACHING PROCEDURE(S):

1) Ask students to list characteristics of TV cops and TV criminals. (Discuss how realistic and unrealistic these portrayals are.)

2) Define "stereotype."
(A fixed set of characteristics which people believe is true for all members of a group.)

3) Show the video tape from Pearls, Program Two, "Mako."

This program is named after the Asian American director of a theater company whose goals are to combat Asian American stereotypes in the media and to provide alternative roles for Americans actors and actresses. Several American media portrayals of Asians are examined, from the late 1800's to the Fu Manchu and Suzie Wong variety. The purposes of the East/West Players Troupe is described showing how action is being taken to eliminate Asian stereotypes in the media.

TEACHING PROCEDURE(S):

4) Discuss the video program using the following questions:

- What stereotypes of Asian Americans are portrayed?
  (Fu Manchu villan, heathen commie spy, Madame Butterfly, Suzie Wong, etc.)

- What effects do these media stereotypes have on Asian Americans?
  (Stereotypes of Asian Americans or any group of people obstruct their individuality and distorts others' perceptions of them.)

- What are Asian American actors doing to combat these stereotypes?
  (Many Asian American organizations, such as the East/West Players, are trying to provide alternative roles for Asian American actors and combat the limiting stereotypic roles.)

- If you were an actor and a member of a racial or ethnic group that the media has stereotyped, would you take a role that would continue to perpetuate that stereotype? Why or why not?

EVALUATIVE PROCEDURE(S):

Each student will write a one page letter to a motion picture company protesting the media stereotyping of Asian Americans giving at least two reasons and listing at least one negative effect this has had on Asian Americans.

The teacher will read these letters and judge the reasons given by the students.

RESOURCES AND MATERIAL(S):

- Pearls, Program Two, "Mako" videotape, Educational Film Center, Springfield, 1979.

- Pearls Teacher Guide, Educational Film Center, Springfield, 1979.

NAME: Ted Joyce SCHOOL: Cretin

SUBJECT: Social Studies GRADE LEVEL: Sr. High

TITLE OF LESSON: Japanese American Relocation World War II/ A Multimedia Presentation

KEY CONCEPT(S): Prejudice/Discrimination/Institutional Racism

GENERALIZATION(S): Prejudice and discrimination cannot exist without victims. The Japanese Americans were victims of ignorance and prejudice during World War II.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Describe the nature of the relocation through essay questions.

2) List the effects of the relocation/internment on the Japanese Americans in this country.

TEACHING PROCEDURE(S): Day One

1) Review the increasing sentiments of a "Yellow Peril" that was spreading on the West Coast prior to World War II.
(This should be done as an entire lesson as there is much information to cover.)

   . When did sentiments of a "Yellow Peril" arise?
   (During the earlier Chinese immigration to the United States, amny white Americans were growing increasing alarmed by the presence of "seemingly endless" numbers of Chinese. In 1882, Congress passed the Chinese Exclusion Act which barred Chinese immigration for a period of ten years. This Act was in effect until 1943.)

   . How did the "Yellow Peril" scare apply to the Japanese?
   (When the Japanese immigration began, replacing Japanese labor for Chinese labor, many white Americans began fearing an over population of Japanese in this country. The Japanese were seen as "unassimilable" people.

TEACHING
PROCEDURE(S):

2) Distribute copies of the Civilian Exclusion Order No. 5 to the students and have them discuss the following questions:

- What is this Order?
  (This Order No. 5 was posted in San Francisco, California and gave instructions to all persons of Japanese heritage on their evacuation.)

- What is the posting date of the Order?
  (April 1, 1942)

- When were people to be evacuated from the area?
  (April 7, 1942)

- The Order specifies "aliens and non-aliens" of Japanese heritage for evacuation.
  Who are non-aliens?
  (If aliens are not citizens, then non-aliens are citizens.)

- Why would the government write "non-aliens" on the Order instead of "citizens"?
  (If the Order specified "citizens," the unconstitutionality of this act would be pronounced and cause legal as well as ethical embarrassment for the government.)

3) View the film, "Nisei: Pride and Shame," (available from the Asian American Resource Center).

- Who are the Nisei?
  (Nisei is the term for second generation Japanese Americans.)

- What was Executive Order 9066?
  (On February 19, 1942, President Roosevelt issued Executive Order 9066 which stated that all persons of Japanese ancestry (both Issei, first generation, and their American born children, the Nisei) be barred from the Western one-half of the Pacific Coast States and the Southern one-third of Arizona. These people were removed to assembly centers and later relocated to the internment camps.

TEACHING PROCEDURE(S):

Day Two

1) In small groups, have students read the following resources:

   Executive Order 9066, Maisie and Richard Conrat
   Two Views of Manzanar, Ansel Adams, Toyo Miyatake
   Citizen 13660, Mine Okubo
   Camp II, Block 211, Jack Matsuoka

   These materials contain photographs and illustrations of the relocation experience. The resources show a glimpse of the various attitudes, emotions, and activities in the camps and offer a deeper perspective into daily camp life.

2) Discuss the following questions:

   - Describe the camp's physical environment as presented in the photo books.
     (Dusty, muddy when raining, dry, barren, etc.)

   - What facial and physical expressions are captured in the photographs?
     (Wonder, sadness, happiness, boredom, pride, loneliness, etc.)

   - Describe the different activities that took place in the internment camps.
     (Talent shows, reading, baseball, high school graduation, band shows, gardening, Americanization classes, etc.)

   - How do the illustrations in Camp II, Block 211 differ from the photographs in Executive Order 9066?
     (Camp II seems to be poking fun at the activities and the whole camp experience while 9066 focuses on the effects of the internment on the people.)

Day Three

1) View the videotape, "Emi" from the series, Pearls (available from the Asian American Resource Center). Emi Tonooka revisits Manzanar, where she was interned during the war.

EVALUATIVE PROCEDURE(S):

Using information gained from "Emi," the books on the relocation, and the film, "Nisei," the students should be able to answer the following essay questions:

- How did the sentiments of a "Yellow Peril" add to the relocation of the Japanese American after Pearl Harbor was bombed?
  (After Pearl Harbor was bombed, many white Americans confirmed their beliefs that the Japanese in America were conspiring against the country and were ready to take it over. The Japanese in America were seen as security threats and enemy aliens, regardless of their citizenship.)

- Why/how did the American attitudes toward the Japanese American differ from attitudes toward the German Americans or Italian Americans?
  (Although the United States was "at war" with Germany and Italy, German and Italian Americans were not singled out for relocation camps. Solely on the basis of race, the Japanese Americans were evacuated to camps.)

- In what ways were the rights of Japanese Americans violated?
  (American citizens are entitled to due process of law, yet the American government rounded up (without a hearing) all persons of Japanese ancestry, regardless of their citizenship status, for relocation. Many Japanese American citizens then, were denied their rights as citizens to live, work, etc. freely.)

- What problems confronted the Japanese Americans when they were ordered to evacuate?
  (On such short notice, all financial and social matters had to be settled. Homes, furniture and other belongings had to be sold or stored.)

RESOURCES AND MATERIAL(S):

- "Nisei: Pride and Shame," Macmillan Films, Inc. New York, 1959.

- Civilian Exclusion Order No. 5

- Camp II, Block 211, Jack Matsuoka, Japan Publications, Inc., San Francisco, 1974.

RESOURCES AND MATERIAL(S):

- Citizen 13660, Mine Okubo, Arno Press, New York, 1978.
- Executive Order 9066, Maisie and Richard Conrat, The California Historical Society, San Francisco, 1972.
- Two Views of Manzanar, G. Howe, P. Nagatani, and S. Rankin, (Eds.), Regents of the University of California, Los Angeles, 1978.
- "Emi," Pearls, Educational Film Center, Springfield, 1979.

214

Civilian Exclusion Order No. 5

WESTERN DEFENSE COMMAND AND FOURTH ARMY
WARTIME CIVIL CONTROL ADMINISTRATION
Presidio of San Francisco, California
April 1, 1942

INSTRUCTIONS
TO ALL PERSONS OF
JAPANESE
ANCESTRY
LIVING IN THE FOLLOWING AREA:

All that portion of the City and County of San Francisco, State of California, lying generally west of the north-south line established by Junipero Serra Boulevard, Worchester Avenue, and Nineteenth Avenue, and lying generally north of the east-west line established by California Street, to the intersection of Market Street, and thence on Market Street to San Francisco Bay.

All Japanese persons, both alien and non-alien, will be evacuated from the above designated area by 12:00 o'clock noon, Tuesday, April 7, 1942.

No Japanese person will be permitted to enter or leave the above described area after 8:00 a. m., Thursday, April 2, 1942, without obtaining special permission from the Provost Marshal at the Civil Control Station located at:

1701 Van Ness Avenue
San Francisco, California

The Civil Control Station is equipped to assist the Japanese population affected by this evacuation in the following ways:

1. Give advice and instructions on the evacuation.

2. Provide services with respect to the management, leasing, sale, storage or other disposition of most kinds of property including: real estate, business and professional equipment, buildings, household goods, boats, automobiles, livestock, etc.

3. Provide temporary residence elsewhere for all Japanese in family groups.

4. Transport persons and a limited amount of clothing and equipment to their new residence, as specified below.

THE FOLLOWING INSTRUCTIONS MUST BE OBSERVED:

1. A responsible member of each family, preferably the head of the family, or the person in whose name most of the property is held, and each individual living alone, will report to the Civil Control Station to receive further instructions. This must be done between 8:00 a. m. and 5:00 p. m., Thursday, April 2, 1942, or between 8:00 a. m. and 5:00 p. m., Friday, April 3, 1942.

2. Evacuees must carry with them on departure for the Reception Center, the following property:

(a) Bedding and linens (no mattress) for each member of the family;

(b) Toilet articles for each member of the family;

(c) Extra clothing for each member of the family;

(d) Sufficient knives, forks, spoons, plates, bowls and cups for each member of the family;

(e) Essential personal effects for each member of the family.

All items carried will be securely packaged, tied and plainly marked with the name of the owner and numbered in accordance with instructions received at the Civil Control Station.

The size and number of packages is limited to that which can be carried by the individual or family group.

No contraband items as described in paragraph 6, Public Proclamation No. 3, Headquarters Western Defense Command and Fourth Army, dated March 24, 1942, will be carried.

3. The United States Government through its agencies will provide for the storage at the sole risk of the owner of the more substantial household items, such as iceboxes, washing machines, pianos and other heavy furniture. Cooking utensils and other small items will be accepted if crated, packed and plainly marked with the name and address of the owner. Only one name and address will be used by a given family.

4. Each family, and individual living alone, will be furnished transportation to the Reception Center. Private means of transportation will not be utilized. All instructions pertaining to the movement will be obtained at the Civil Control Station.

Go to the Civil Control Station at 1701 Van Ness Avenue, San Francisco, California, between 8:00 a. m. and 5:00 p. m., Thursday, April 2, 1942, or between 8:00 a. m. and 5:00 p. m., Friday, April 3, 1942, to receive further instructions.

J. L. DeWITT
Lieutenant General, U. S. Army
Commanding

Asian American Resources
North End School
27 E. Cerenum
St. Paul, MN 55117 -1996

NAME: Bruce Robb

SCHOOL: Como Park Senior

SUBJECT: History

GRADE LEVEL: Sr. High

TITLE OF LESSON: Chinese Experience in the United States (Part I)

KEY CONCEPT(S): Discrimination/Ethnic Enclaves/Institutional Racism/Prejudice

GENERALIZATION(S):

1) The Chinese Exclusion Act was a governmental act of discrimination and a devastating setback for the Chinese.

2) Ethnic enclaves develop for many reasons--social, political and economic security are some reasons.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Identify the effects of the Chinese Exclusion Act.

2) Identify the origin of Chinatowns in the United States.

3) Identify some services that Chinatowns provided for the Chinese in America.

TEACHING PROCEDURE(S):

1) Show frames 1 through 56 of the filmstrip, "Challenge to the American Dream," from Chinese Americans: Realities and Myths. This filmstrip studies the effects on the Chinese community when racism was institutionalized in the form of discriminatory laws.

2) After viewing the frames, ask the students to answer the following questions:

- What was the Chinese Exclusion Act? (In 1882, Congress institutionalized a racist attitude by passing the Chinese Exclusion Act prohibiting Chinese laborers from entering the United States. Those Chinese in America were denied citizenship.)

TEACHING PROCEDURE(S):

- What were the effects of the Exclusion Act on the Chinese American community?
  (The law meant they were undesirable soley on the basis of their ethnicity. The Chinese were excluded from employment except for the lowest paying menial jobs (e.g., houseboy, restaurant worker, laundry). Families were divided indefinitely. Frequent raids by the immigration officials were made on the Chinese community.)

- Why did Chinatowns develop?
  (Chinatowns were created partly for reasons of security during the Anti-Chinese Movement of the 1870's and 1880's.. The community was predominately male since numerous immigration laws made it difficult for women and children to immigrate.

  Chinatown had to depend on its own social organizations. Outsiders saw these organizations as secret societies of organized crime.)

- What kinds of services did Chinatown organizations provide?
  (Many offered housing help and employment. Chinese workers found friendship and recreation in some organizations.)

3) After discussing the correct answers distribute a Chinese American quiz for evaluation.

EVALUATIVE PROCEDURE(S):

Students should be able to correctly answer eight out of twelve questions.

Key:

1) b, 2) c, 3) a, 4) c, 5) a, 6) c

7) T, 8) F, 9) T, 10) F, 11) T, 12) F

RESOURCES AND MATERIAL(S):

- "Challenge to the American Dream," Chinese Americans: Realities and Myths, The Association of Chinese Teachers, San Francisco, 1977.

- Chinese American quiz.

The Chinese Experience in the U. S. (Part I)

1. The Chinese Exclusion Act was passed by:

   a) The State of California
   b) Congress
   c) Dennis Kearny's Workingman's Party

2. The Chinese Exclusion Act:

   a) prohibited all Chinese from entering the United States.
   b) didn't have much of an effect because little migration was occurring between China and the United States.
   c) denied Chinese the right to become naturalized citizens.

3. The "slot system" became possible because:

   a) the San Francisco fire destroyed the city's birth records of many Chinese.
   b) that was a mountain range through which Chinese could enter the United States.
   c) of the gambling way to obtain entry to the United States.

4. Chinatowns developed primarily because:

   a) all Chinese people stick together.
   b) they were physically forced to live together.
   c) it was a way of providing social, political, and economic security.

5. During the Exclusion years, Angel Island was:

   a) used as a detention center for new Chinese immigrants.
   b) a place were Chinese criminals were detained.
   c) the only location where Chinese Americans were allowed to roam freely and open stores.

6. Chinatown organizations provided services in:

   a) housekeeping and shopping.
   b) gardening and carpentry.
   c) housing and employment.

The Chinese Experience in the U. S. (Part I) - cont'd.

TRUE - FALSE

_____ 7. The Chinese Exclusion Act implied that the Chinese were undesirable because of their ethnic background.

_____ 8. There is no evidence of any illegal entry into the United States by the Chinese.

_____ 9. Angel Island was used as a detention center for Chinese immigrants.

_____10. The Chinese did not have to face any job discrimination and could work wherever they pleased.

_____11. Chinatown's population was mostly male with few women or families.

_____12. The Chinese Clan Associations were sponsored by the government.

220

NAME: Bruce Robb

SCHOOL: Como Park Senior

SUBJECT: History

GRADE LEVEL: Sr. High

TITLE OF LESSON: Chinese Experience in the United States (Part II)

KEY CONCEPT(S): Acculturation/Stereotyping/Prejudice

GENERALIZATION: In the 1940's and 1950's significant changes came to Chinese Americans. Attitudes toward a group of people are often influenced by world affairs.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Identify why the Chinese Exclusion Act was repealed.

2) Identify the effects of the repeal.

3) Provide an example of lingering racial discrimination.

4) Identify the "model minority" stereotype of the Chinese Americans.

TEACHING PROCEDURE(S):

1) Show frames 57 through 109 of the filmstrip, "Challenge to the American Dream" from Chinese Americans: Realities and Myths.

2) Ask the students to respond to the following questions:

- Why was the Chinese Exclusion Act repealed? (During World War II, China became an ally of the United States against Japan. Many Chinese Americans were needed to help in the war effort and the Exclusion Act became an embarassment to the American government. In 1943, the United States Congress repealed the law.)

- What impact did this repeal have on Chinese A Americans?
(The repeal had little impact on immigration since a quota system allowed only 105 immigrants of Chinese descent annually.

However, the repeal now allowed Chinese immigrants to become naturalized citizens.)

TEACHING
PROCEDURE(S):

- How did the social and legal status of Chinese Americans change?
  (Second generation marriages added families to the Chinese community, and many veterans returned to China and came back with their new brides. Many separated families were reunited as immigration changes in the fifties and sixties occurred. Students from Hong Kong and Taiwan also decided to stay here permanently.)

- Give one example of racial discrimination against Chinese Americans.
  (One family was unable to buy a house and was voted out by a neighborhood meeting.

  A Pekin, Illinois football team still refuses to change their logo and team's nickname, CHINK.)

- Explain the stereotype of the hardworking "model minority" the media has developed to show proof of the "American Dream" fulfillment.
  (Journalists gave superficial pictures of Chinatown as a model community with no problems. Chinese Americans were shown to be uncomplaining, quiet and hardworking, able to handle their own problems.)

3) Distribute copies of articles concerning the role of the Chinese American as a "model minority." These two articles, "Success Story of One Minority Group in the U. S.," and "Let People Know About the Real Chinatown," are reprinted in the Anthology from Chinese Americans: Realities and Myths.

- What effect does the "model minority" have on Chinese Americans and other Americans?
  (Many Chinese Americans learn to accept and conform to the "model" label to avoid rejection. Other Chinese Americans may reject this stereotype and rebel. The "model minority" stereotype pits one minority group against another, falsely saying, "one minority group has made it (conformed), why can't you? (other minority groups)"

TEACHING PROCEDURE(S):

Supplementary Activity

Students should be encouraged to read Child of the Owl, by Laurence Yep. This story shows a contemporary view of Chinatown in San Francisco.

EVALUATIVE PROCEDURE(S):

Administer a quiz on the second half of the filmstrip. Students should be able to correctly answer six.

Key:

1) F, 2) F, 3) T, 4) T, 5) F, 6) T,

7) T, 8) T, 9) T, 10) F

RESOURCES AND MATERIAL(S):

- "Challenge to the American Dream," Chinese Americans: Realities and Myths, The Association of Chinese Teachers, San Francisco, 1977.
- Child of the Owl, Laurence Yep, Harper and Row, New York, 1977.
- Test on the Chinese American Experience.

The Chinese Experience in the U. S. (Part II)

Read the following statements and identify them as True "T" or False "F"

_____1. The Chinese Exclusion Act was repealed because the U. S. realized their institutionalized racism.

_____2. The repeal of the Exclusion Act led to a larger immigration of Chinese.

_____3. The repeal allowed Chinese immigrants the right to become naturalized citizens.

_____4. The repeal allowed families to become reunited.

_____5. Chinese Americans do not face racial discrimination today.

_____6. The "model minority" story of the Chinese American reinforces the concept of the "American Dream."

_____7. Media tends to focus on the festivities of Chinatown and distorts the reality.

_____8. The exclusion of a Chinese family from a neighborhood is an example of racial discrimination.

_____9. The Second World War gave many Chinese more opportunities.

_____10. Now that the Exclusion Act has been repealed, as many Chinese as want to can immigrate to the United States.

NAME: Sharon Shiraiwa

SCHOOL: Asian American Resource Center

SUBJECT: Social Studies/ Language Arts

GRADE LEVEL: Secondary

TITLE OF LESSON: Korean Proverbs

KEY CONCEPT(S): Similarities/Values

GENERALIZATION(S):

1) The values of an ethnic group are often transmitted through their proverbs or maxims. Korean Americans have proverbs that often reflect Korean traditional values.

2) Although proverbs may be worded differently in various cultures, many have the same message.

BEHAVIORAL OBJECTIVE(S): Students will be able to:

1) Compare Korean proverbs with similar meanings to proverbs they have heard.

2) Identify proverbs reflecting values.

3) Develop some proverbs of their own.

TEACHING PROCEDURE(S):

1) Ask the students to define "proverbs" and "maxims."

Proverb - A short saying in widespread use, expressing a well-known truth or fact.

Maxim - Words of wit or wisdom; a saying of something well-known and truthful.

2) Brainstorm examples of proverbs that are frequently used. Analyze their meanings.

- The early bird gets the worm.
- You can't judge a book by its cover.
- Spare the rod, spoil the child.
- The grass is always greener on the other side.

3) Pass out a worksheet listing common proverbs and their meanings. The students are to match the proverb with its correct meaning. Correct the worksheet together and find out if any of these proverbs have been used by the students.

4) What values do some of these proverbs reflect? (Thrift, humility, caution, etc.)

TEACHING PROCEDURE(S):

5) Distribute handouts of several Korean proverbs. Explain to the students that although the cultural background of a proverb may change its wording, many proverbs have the same meaning.

For example:

- (Korean) Not one of the twelve calls of a crow makes music.

  (Similar proverb) You can't make a silk purse out of a sow's ear.

- (Korean) Draw a sword at the sight of a mosquito.

  (Similar Proverb) He's/She's making a mountain out of a mole hill/ant hill.

6) Read the proverbs and discuss their meaning. Find values for some of the proverbs, (e.g., cooperation, humility, care). Have the students write corresponding proverbs for each of the Korean proverbs using the first worksheet as reference.

Supplementary Activity

Other cultural proverbs and maxims can be used to supplement the lesson.

EVALUATIVE PROCEDURE(S):

1) Students should be able to match at least eight Korean proverbs with similar proverbs on their worksheet.

2) On the worksheet, the students will also identify some of the proverbs with certain values.

3) Finally, the students are asked to create their own proverb.

RESOURCES AND MATERIAL(S):

. Maxims and Proverbs of Old Korea, Tae Hung Ha, University Press, Seoul, Korea, 1970.

. "Knowledge is Power" worksheet.

. "Korean Proverbs" worksheet.

NAME: _____

Korean Proverbs

After you analyze the messages of these Korean proverbs write a proverb that has the same meaning in the column beside it. Use the first worksheet as reference.

Korean Proverb	Similar Proverb
1. The ax falls on a straight tree first.	
2. A beggar cannot turn down beans in rice.	
3. A fine vegetable is told by the look of it's shoots.	
4. The charcoal calls others black.	
5. No use repairing the cow-shed after the cow is lost.	
6. A cow has to rub her back against a bank.	
7. A bar of candy today is sweeter than a bowl of honey tomorrow.	
8. The dog ate my food and bites my heels.	
9. A habit at three years continues till eighty.	
10. It takes the clap of two hands to make a sound.	
11. Where there is a biting horse, there is a kicking horse.	
12. Rice eaten in haste chokes.	
13. Too many carpenters knock over the house.	

Write your own proverb below and describe its message:

NAME: _____

Knowledge is Power *
* Or, Ignorance is Bliss

Identify the meanings of each proverb listed below by writing the correct letter in the blanks.

	Proverbs		Meanings
_____ 1.	Beggars can't be choosers.	a.	A guilty person shouldn't accuse.
_____ 2.	Waste not, want not.	b.	If you hurry too much you may lose.
_____ 3.	The early bird gets the worm.	c.	A person who is settled in his/her ways can't change.
_____ 4.	The pot calls the kettle black.	d.	People who are alike stay together.
_____ 5.	Don't bite the hand that feeds you.	e.	You can't get into an argument by yourself, or, working together gets things done.
_____ 6.	Give him an inch and he'll take a mile.	f.	It's better to have something than to want things you don't have.
_____ 7.	You can't teach an old dog new tricks.	g.	Too many people can spoil a project.
_____ 8.	No use beating a dead horse.	h.	You can't be picky.
_____ 9.	Birds of a feather, flock together.	i.	Be grateful for the things you are getting and don't complain.
_____ 10.	Only the good die young.	j.	A person's looks don't reveal his/her personality.

_____	11. Too many cooks spoil the broth.	k.	The earlier you are, the more success you will have.
_____	12. Haste makes waste.	l.	He/She will take more than you give.
_____	13. A bird in hand is worth two in the bush.	m.	If you are careful with things, you won't be needing as much.
_____	14. You can't judge a book by it's cover.	n.	It's useless to worry about something that's done.
_____	15. It takes two to tango/ tangle.	o.	Good children grow to be good adults.
_____	16. As the twig is bent, so grows the tree.	p.	Bad luck seems to hit good people.

Korean Proverbs (Key)

1. Only the good die young.
2. Beggers can't be choosers.
3. As the twig is bent, so grows the tree.
4. The pot calls the kettle black.
5. No use beating a dead horse.
6. It takes two to tango.
7. A bird in hand is worth two in the bush.
8. Don't bite the hand that feeds you.
9. You can't teach an old dog new tricks.
10. It takes two to tango.
11. Birds of a feather, flock together.
12. Haste makes waste.
13. Too many cooks spoil the broth.

* *

Knowledge Is Power (Key)

1. h	9. d
2. m	10. p
3. k	11. g
4. a	12. b
5. i	13. f
6. l	14. j
7. c	15. e
8. n	16. o

230

SUPPLEMENTARY MATERIALS

1

Asian/Pacific American Heritage Week, 1980

By the President of the United States of America

A Proclamation

America's strength is in the heart of its people and the richness of its cultural diversity.

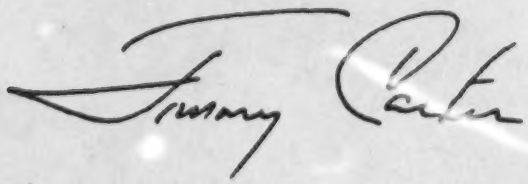
Those who have come from Asian and Pacific countries have long added a special quality to our American mosaic. In spite of adversity, in spite of violence inflicted on their peoples and cultures, Asian and Pacific Americans have shed sweat and blood in the struggle for America's nationhood and in the quest for freedom and opportunity. Out of all proportion to their numbers, Asian and Pacific Americans have contributed to our Nation's progress in a wide range of fields—science, the arts, literature, agriculture, industry and commerce. Bringing with them the strong and varied traditions of their Asian and Pacific homelands—China, Japan, Korea, the Philippines, the Pacific Islands, and Southeast Asia—they have greatly enriched our cultural heritage and institutions.

As we welcome new groups of Asians and Pacific peoples to our shores, our hearts are saddened by the suffering that has caused many of them to leave their homelands, but we are proud to be able to offer them freedom and hope and opportunity in America.

As we work together to help them make the difficult adjustments to a new land and new lives, we are deeply aware of our debt to the generations of Asian and Pacific Americans who have come before them. We are grateful for their presence and glad for the opportunity to continue our tradition as a land of immigrants, people who have come from every corner of the earth, united by a common commitment to human rights and human liberty.

NOW, THEREFORE, I, JIMMY CARTER, President of the United States of America, declare the seven days beginning May 7, 1980, as Asian/Pacific American Heritage Week. I call upon the people of the United States to observe this week with appropriate ceremonies and activities.

IN WITNESS WHEREOF, I have hereunto set my hand this twenty-seventh day of February, in the year of our Lord nineteen hundred and eighty, and of the Independence of the United States of America the two hundred and fourth.



NAME: _____

I Visited the Asian American Resource Center

Read the sentences at the bottom of this page and find the underlined words in this word find puzzle.

A	K	C	E	N	T	E	R	T	X	H	P
P	S	A	L	I	O	N	S	L	B	M	O
E	G	I	V	K	I	T	E	S	P	O	P
R	X	Z	A	M	E	R	I	C	A	N	S
S	D	J	F	N	M	N	T	R	S	G	O
J	A	P	A	N	E	S	E	X	C	O	B
D	R	E	B	A	M	B	O	O	H	C	J
O	U	W	D	S	H	X	K	N	O	H	E
L	M	P	A	P	E	R	O	B	O	I	C
L	A	A	I	K	M	Q	R	W	L	N	T
S	D	I	F	F	E	R	E	N	T	E	S
F	A	V	I	E	T	N	A	M	E	S	E
Z	L	A	N	T	E	R	N	S	L	E	T

1. Red is a good luck color for many Asian Americans.
2. Daruma is a Japanese doll for good luck.
3. Asian Americans can be Chinese American, Japanese American, Korean American, Vietnamese American, and Hmong American
4. The lion's head is used for the Chinese and Vietnamese New Year.
5. Many Asian objects are made from bamboo.
6. Kites were made in China many years ago.
7. There are many different kinds of traditional Asian clothing.
8. There are many different kinds of Asian dolls.
9. The Asian American Resource Center is in North End School.
10. The lanterns and umbrellas are made with paper.

NAME: _____

Asian American Heritage Quiz

1. Eating kurō mame (Black beans) on New Years symbolizes for many Japanese Americans:
   a. A new life.
   b. Fertility.
   c. Good luck.
   d. Atonement of old sins.

2. Haiku is:
   a. An after dinner liquor.
   b. Form of poetry by Japanese.
   c. Form of Chinese theater.
   c. Japanese volleyball team.

3. The term, Pinoy, refers to:
   a. A miniature horse.
   b. A Laotian festival.
   c. A flaming Hawaiian dessert.
   c. Pilipino American.

4. Tai Chi is:
   a. A famous Chinese vocalist.
   b. A version of Chinese martial arts.
   c. A beef Szechuan dish.
   d. Musical instrument for Kabuki theater.

5. The game, Jan Ken Po, is played:
   a. By many children in Hawaii, using hand gestures.
   b. By men in Korea, using small cards.
   c. Similar to Chinese checkers.
   d. In the Philippines with dice.

6. To the Vietnamese, what animal is considered an emblem of power and nobility:
   a. Boa constrictor
   b. Lion
   c. Dragon
   d. Unicorn

7. Tết is the New Year's celebration for:
   a. Samoan Americans.
   b. Chinese Americans.
   c. Korean Americans.
   d. Vietnamese Americans.

8. Tinikling is:
   a. A form of Pilipino dance.
   b. Second generation Samoan.
   c. A Thai religious holiday.
   d. Alliteration for sparkling water in Japanese.

9. Which of the following statements is <u>not</u> true of the Japanese American culture:
   a. The elderly are treated with respect.
   b. Family honor is important.
   c. Education is important.
   d. Buddhism is the only religion to uphold.

10. Rice is usually:
   a. Eaten as the main course.
   b. Served along side the main dish.
   c. Eaten only for lunch.
   d. A delicacy for many Asians.

11. JACL stands for:
   a. Japanese American Cultural Library.
   b. Japanese Association of Certified Lawyers.
   c. Japanese American Citizens League.
   d. Japanese Arts, Crafts, and Literature.

12. Which of the following is the largest group of Asians immigrating to the United States:
   a. Pilipinos
   b. Japanese
   c. Chinese
   d. Korean

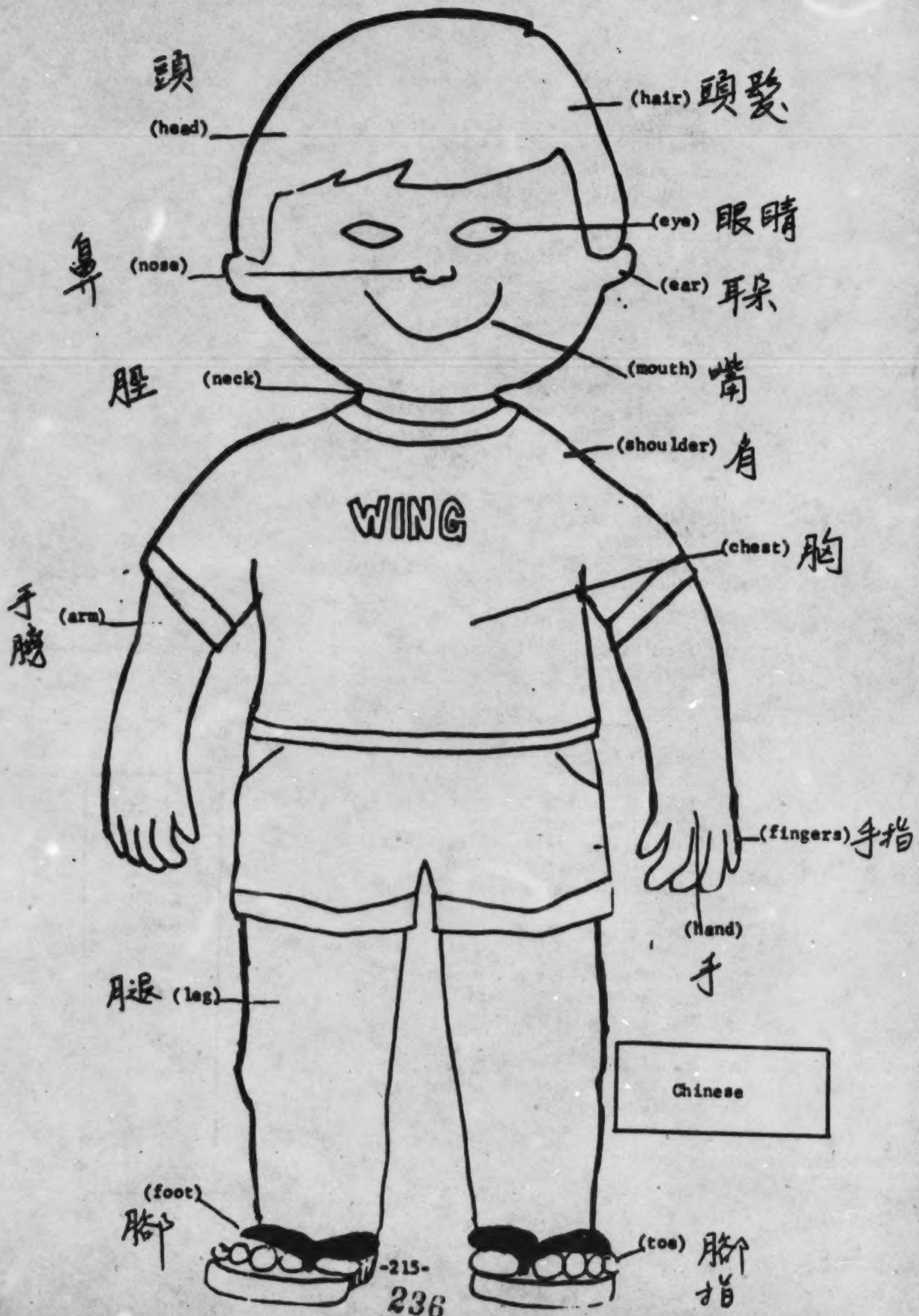
13. What term is used to describe all generations of Japanese Americans:
   a. Kibei
   b. Sansei
   c. Nisei
   d. Nikkei

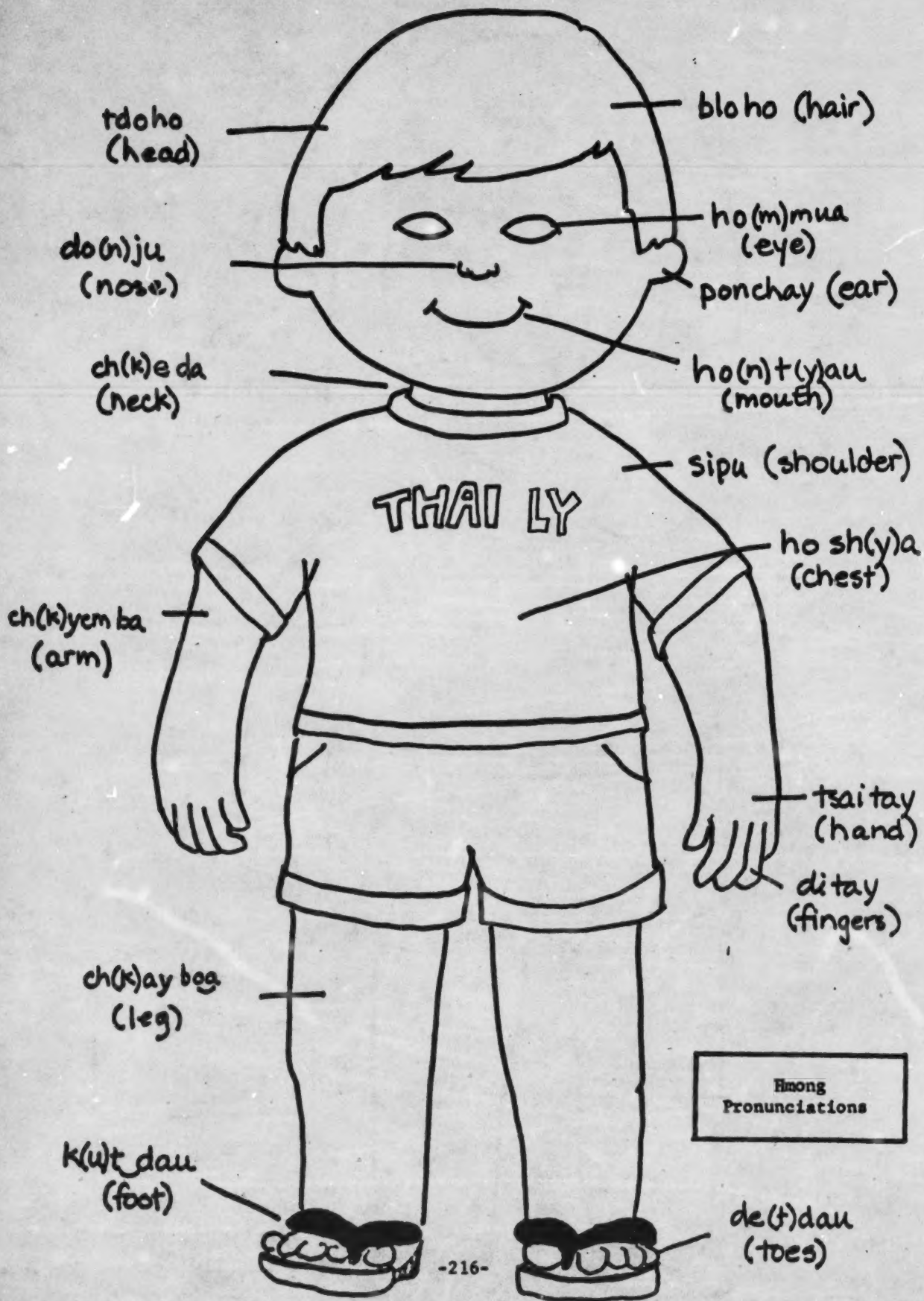
14. "Paper Sons" is a term associated with what?
   a. An origami construction.
   b. Chinese immigration after 1882.
   c. Japanese picture brides.
   d. Counterfeiting ring.

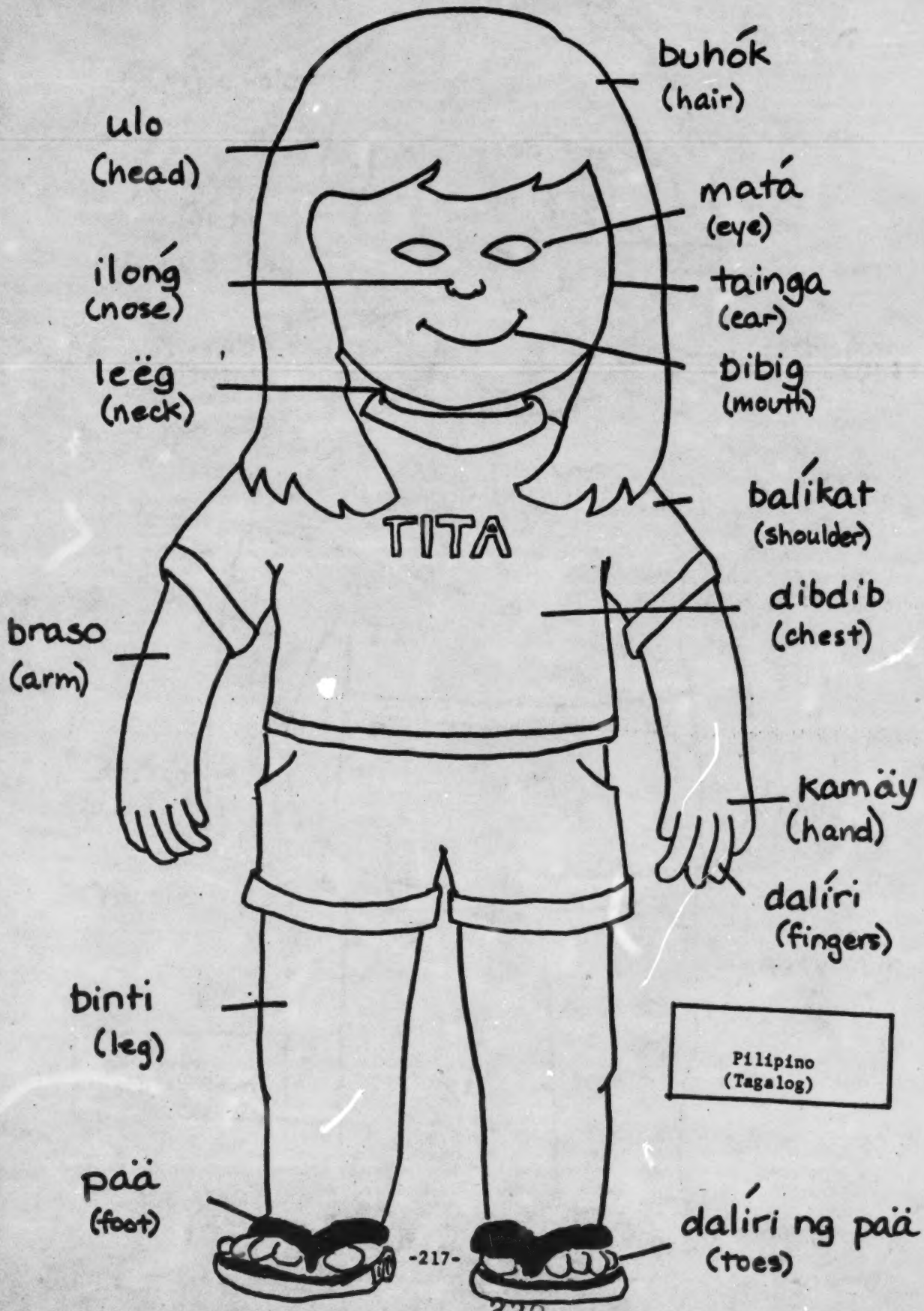
15. 1882 marked the year for:
   a. The Chinese Exclusion Act.
   b. The Japanese Exclusion Act.
   c. The Louisiana Purchase.
   d. The San Francisco Riot.

16. Dr. Uesugi, an Asian American, developed
   a. The first contact lens for eyes.
   b. A cure for rabies.
   c. The isolation of DNA.
   d. The neutron bomb.

Key	
1.	c
2.	b
3.	d
4.	b
5.	a
6.	c
7.	d
8.	a
9.	d
10.	b
11.	c
12.	a
13.	d
14.	b
15.	a
16.	a


頭
(head)
(hair) 頭髮
(eye) 眼睛
鼻
(nose)
(ear) 耳朵
(mouth) 嘴
脖
(neck)
(shoulder) 肩
WING
(chest) 胸
手臂
(arm)
(fingers) 手指
(hand)
手
腿
(leg)
Chinese
(foot)
脚
(toe) 脚指


tdoho (head)
bloho (hair)
ho(m)mua (eye)
do(n)ju (nose)
ponchay (ear)
ch(k)e da (neck)
ho(n)t(y)au (mouth)
sipu (shoulder)
THAI LY
ho sh(y)a (chest)
ch(k)yem ba (arm)
tsai tay (hand)
di tay (fingers)
ch(k)ay bog (leg)
Hmong Pronunciations
k(u)t dau (foot)
de(t)dau (toes)


buhók
(hair)
ulo
(head)
matá
(eye)
ilóng
(nose)
tainga
(ear)
leëg
(neck)
bibig
(mouth)
balíkat
(shoulder)
TITA
dibdib
(chest)
braso
(arm)
kamäy
(hand)
daliri
(fingers)
binti
(leg)
Pilipino
(Tagalog)
paä
(foot)
daliri ng paä
(toes)

Reprinted with permission.
All rights reserved.

St. Paul
Sunday Pioneer Press
May 18, 1980

Hmong discover America

St. Paul residents tell of the search for life and hope in a strange land

By Ann Baker
Staff Writer

To the Hmong people America is "Sa-mai Apollo." That means "far out."

From the mountains of Laos they have suddenly crossed half a planet and a couple of centuries, like a whole civilization of Buck Rogerses.

About 2,800 are now in St. Paul, coping with a science-fiction existence, where the skills they spent their lives perfecting have no use and new mental processes must be learned.

The Hmongs, called the "fierce, independent Meo tribesmen" in news reports of the Vietnam War, were recruited by the thousands for dangerous military missions, first French, then American. They rescued American pilots who were shot down over North Vietnam. About 55,000 Hmongs were killed in the war.

When the war ended in 1975, those who had helped the Americans were convinced they must leave or die. Whole villages were reportedly wiped out. About 40,000 Hmong people trekked for months across mountains, jungles and the Mekong River to refugee camps in Thailand. Another 40,000 are estimated to have been killed en route — starved, shot or drowned.

Almost every family lost beloved parents, spouses, children, brothers or sisters.

The 25,000 who have been admitted to the United States came here because they had to. Ya Yang, president of the Hmong Association of Minnesota, stresses that point. The alternatives were to be killed or die slowly in a refugee camp.

YET INVARIABLY the first question St. Paul people ask when they meet the newcomers is: "Do you like it here?"

Yang, 31, has been in St. Paul since 1976; his was the third Hmong family to settle in Minnesota. He learned English back home, serving four years as a liaison officer between U.S. military advisers and the Royal Laotian army. He is now a machinist at FMC Corp., working the second shift. Mornings and weekends he devotes to the Hmong Association, which he and others established in 1977 to help their fellow countrymen adapt to this new world.

For Hmongs who come here directly from their mountain villages this is a bewildering place. Traffic lights, buses, telephones, factories, stores, law courts, electricity, women's liberation . . . Many Hmongs seem to relish the challenges. They have a reputation for facing hardship with diligence, resourcefulness and humor. Other Asians call them "the cat people." Their own name, Hmong (with a silent H), means "free."

"When I read American stories of 300 or 400 years ago, I think of Hmong life," Ya Yang says.

"Most of the Hmong people are farmers. What they've learned they cannot use anymore, the skill of hunting, finding food. Each family make their own tools. Everyone in the household needs to know everything about them. Even the young boy or girl, 7 or 8 years old, has to know and be able to see which soil is good for his farm."

Each family lived independently, every spring choosing a section of jungle to cut down for planting rice, beans, corn. There were no markets. Families made their own hoes called "hlau," hatchets, "rab tau" and scythes, "rob txuas." Each family raised their own chickens, cows, pigs and a horse and built their own houses and stables. They never had to lock their doors.

"NO WELFARE, no hospital, no school, no office," says Ya Yang. He guesses their life could be compared to that of American Indians before the European immigration.

He has a tactful answer to the inevitable American question.

"We are happy to be here and start a new life. No matter how happy we are here, we dream back to the jungle, the mountains, the trees, the singing birds, the waterfalls. Like the deer — he used to live in the jungle, you put him in a zoo; he has enough food but he is still homesick. I think the Hmong are the same."

Old people and children suffered the most in the

Spence Holstadt / Pioneer Press

Kona Lee, 6, is chief interpreter for her family, having picked up the English language quickly at Highland Elementary School. In the doorway are her mother, Mrs. Mai Vang, and cousins, Sue, Bao and Pa.

upheaval and more of them died. The elderly have the hardest time presenting documentation to get out of refugee camps. And those who do get here have the hardest time adjusting. At home they were the greatly respected members of the community, whose advice was sought and blessings required. Here it is different.

Chue Vang, a nurse and interpreter at Model Cities Health Clinic, has tried to draw elderly Hmongs "to eat lunch and play cards with American old people" at the Hallie Q. Brown senior center.

"But after they eat lunch, they just sit down and very shy, don't know to talk English," she says. "Often they can't get out of the house because son or daughter go to work or school and grandma babysit. They very tired; sometime six, eight children run around the house. They have to yell and cook for them. Too bad for the old people in this country."

"How hard it is for a person 50, 60 years old to learn the ABC and to hold a pen," says Yang.

MAYBE SOMEDAY, he says, Hmong old people could end up in nursing homes, like Americans. That is one thing the Hmongs hope will not happen.

"We — most of the Hmong people — believe we have to respect our parents or my child won't respect me," says Dang Her, who screens incoming Hmong students at St. Paul Technical Vocational Institute.

Children have the easiest time adopting the language and customs of their new country, just like children of other immigrant groups. Frequently they are the ones who answer the door, while their parents stand and smile in the background.

Hmong mothers are anxious for their daughters to be expert homemakers, obedient, helpful and gracious.

" . . . Not to paint the eye, wear different hair, go out a lot, and live in apartment with a boy," says Chue Vang. "I want my daughter to marry out of my hand a good husband. When she have first baby, I will show her how to feed, how to dress. When she have second baby, I will say, 'She know already.'"

As for Hmong women, most of them are happy here, Vang says.

"At home men can do what they want, have all the say. Lady can't say no. Man is 100 percent free. If they want to marry another wife they can do and first wife do all the work just like grandma."

She said Hmong tradition did not allow women to divorce their husbands and there was little relief for those whose husbands beat them.

"The men thought they buy the woman to be the wife, like I buy my shirt. They say, 'I pay money for her.' Women in this country are free and they're happier."

DANG HER AGREES that most Hmong men have lost some of their authority as heads of the house. One reason is that women are learning English faster. "I don't know why," he says. "Maybe because they can memorize better. And they fight for equal rights."

A study by the Community Planning Association of Hmong people in St. Paul reported that they have adjusted amazingly well to their new life. They are by far the largest group of Indochinese refugees here. Many have come in the past year from other states to be close to their relatives.

"As the families reunite, we see a healing process which strengthens their ability to adjust," says Ellen Erickson, who directs a mental health service for refugees through Lutheran Social Service.

The Hmongs have demonstrated their independence, caring for one another through their own association. They have three social workers with salaries paid by the Work Equity Project. They pay for their own transportation. A $10,000 grant from the Christian Sharing Fund will launch a bilingual newsletter to provide links between Hmongs and discuss cross-cultural issues.

One thing Hmongs want to do is get their history down in writing. They have had a written language only in recent times and it was never used much.

The Hmong language uses fewer consonents than English, no noun changes to indicate plurals, no verb changes to indicate tense, but it has seven different pitches to convey different meanings. Hmongs are used to being a minority people whose language and customs are not learned by others, says Her. But English presents difficulties.

Hmong children in American schools already know English instead of Hmong words for many things, says Ya Yang. They say "circle" instead of "voj voog," and "honest" for "shiab ntiaj."

"I TALK MY LANGUAGE to my children a lot," says Chue Vang. "When they grow up here I don't want them to forget who I am, what I do. I tell my daughter I Hmong people, she Hmong people . . .

"Hmong people like to be friends, not broke people's house to steal," she says. "They like to be friends with each other, but in this country they are afraid to go out. I say, when you see someone doing something bad, say, 'Hi, honey, you want to be friend with me?' And they will say, 'Oh, she's nice. She's kind to the neighborhood.' People always like to be kind to each other. But be careful.

"One time some young people came with stone to my car. I say, 'Hi, honey. Don't do that. I love you.' And they just drop the stone."

Paying for the bride is not American way

Reprinted with permission.
All rights reserved.

By Ann Baker
Staff Writer

The tradition that a groom pay a price for his bride was declared obsolete at a national conference of Hmong people at St. Paul Technical Vocational Institute in December.

The idea was urged by General Vang Pao, former commander of those Hmong regions of Laos that aided the American forces during the Vietnam war. He now lives in Montana.

For generations the young Hmong man who wished to marry would pay his bride's parents four bars of silver. It was a kind of reverse dowry amounting to the value of four cows. The bride then became a member of her husband's family.

THE HMONGS who met at TVI in December agreed by consensus to abandon that custom because it would mystify any non-Hmong suitors here.

"And the refugees do not carry silver bars," says Ya Yang, president of the Hmong Association of Minnesota. "And because we are living with American society and we adapt our life to this environment."

Hmong men worry about propagating their people.

There are many more Hmong men than women here. The men, who served in the military, were considered to be in the gravest danger at the end of the war, so were evacuated first. Most of the women, children and old people were left behind to pick their own way through jungles and mountains to the Thai border. Many starved, were ambushed or got lost. Some men married new brides in the refugee camps.

MARRIAGE FOR HMONGS here is complicated by family relationships which forbid marriage within the same paternal clan. That makes it important to introduce young people who have settled in different states to one another, Yang says. There is at least one

241

Larry Saltzman / Pioneer Press

Toasts are part of marriage negotiation, staged by Paseng Vang and Chang Yang, left, as groom's representatives, and Yua Her Yang and Xay Nang Yang, representing the bride.

national Hmong picnic every summer. But it is difficult for the youngsters to get several days off work or school, not to mention the fares to travel.

Traditionally, Hmong courtships begin with outdoor games at the New Year celebration, a late autumn harvest festival that lasts about 10 days.

Families start the celebration with new clothes and clean houses. The 16-to-19-year-old girls put on specially embroidered dresses and silver jewelry. For years both they and the young men, a few years older than they, have practiced singing traditional love songs.

On New Year's Eve all the members of the family perform a ritual to drive out evil spirits. They walk around a tree that has a long rope fastened to it; three times they walk in one direction, four times in the other — to confuse the spirits. An elder swings a rooster and chants a request that all evil go out of the people into the rooster and the tree.

At midnight guns are fired to mark the new year. At dawn the next day, girls rush to fill their pails with water. Whoever does so first is the luckiest. The next three days are filled with visits to relatives and respects to the old people. The young folks start their games — horse races, ball fights, soccer matches.

"Now the important part," says Ya Yang. "Young men from neighboring villages come to play cloth-ball games with the girls of marriageable age."

It is like a debutantes' ball, young couples playing catch in pairs up and down the mountainside. Mothers hover nearby to size up the boys who take an interest in their daughters. The girls try very hard not to miss the ball. If you don't catch it, you must forfeit something — a bracelet, a ring, a belt. To get it back you must sing a love song.

THERE IS LOTS of teasing. The girl is supposed to act reluctant and may refuse to sing until a boy has sung several songs to her and goads her with a taunt like: "You already have a boyfriend; that's why you won't sing . . ."

After the New Year festival, some couples continue courting for several months; others marry right away. The engagement is sealed with a secret exchange of gifts.

Roy Derickson Pioneer Press

Mrs. Choua Thao passes such homemaking skills as needlework on to her daughter, Khao Thong.

Then a pair of distinguished representatives for each family spend an evening negotiating, with many formalities, gestures of reciprocity and toasts of whiskey, beer or Pepsi Cola, depending on what is available.

The boy's representatives initiate the negotiations by going to the girl's home. Everyone in the village sees them carrying their marriage negotiation symbol, an umbrella fastened with the type of ribbon girls wear round their hats. The classic Hmong joke is about representatives who go to the wrong house.

When there is doubt that the bride is willing, the boys' representatives call on her to show whether or not she has accepted an engagement gift. If she produces one, no one will block the marriage.

"This is the only way to prove that they love each other," says Yee Her Yang, 68, who has served as a representative for three Hmong weddings in St. Paul. "That's very important."

The negotiations are followed by a big party. Marriages forge ties between Hmong clans that, some say, form the base of the Hmong social structure.

Minneapolis Tribune Picture Magazine - May 13, 1979

Reprinted by permission of the Minneapolis Tribune -
All rights reserved.

Sentence: Internment, ostracism; Crime: Japanese ancestry

Executive Order 9066 sealed their fate

Between 1942 and 1946, the U.S. government removed 110,000 Japanese, about two-thirds of them American citizens, from their homes on the West Coast and moved them to 10 camps.

Executive Order 9066, signed by President Franklin D. Roosevelt on Feb. 19, 1942, paved the way for the evacuation. The order, repealed on its 34th anniversary by President Gerald Ford, read:

"Now, therefore, by virtue of the authority vested in me as President of the United States, and Commander-in-Chief of the Army and Navy, I hereby authorize and direct the Secretary of War, and the Military Commanders whom he may from time to time designate, whenever he or any designated Commander deems such action necessary or desirable, to prescribe military areas in such places and of such extent as he or the appropriate Military Commander may determine, from which any or all persons may be excluded, and with respect to which, the right of any person to enter, remain in, or leave shall be subject to whatever restrictions the Secretary of War or the appropriate Military Commander may impose in his discretion."

"Military necessity" was the official reason for the evacuation. But the late Edison Tomimaro Uno, professor at the University of California at Los Angeles, explained his crime and the crime of all evacuees, in the book "Executive Order 9066": "I knew I was there (in an internment camp) for no crime other than the color of my skin and the shape of my eyes. I knew, too, that the excuse my captors gave—that I was there for my own protection—was sheer hypocrisy, that there was some deeper and more sinister reason for my incarceration . . . "

The Issei, those born in Japan but who came to the United States, were not permitted to become citizens nor own land before the war. However, the Nisei, their native-born children, were citizens.

A Japanese tenant farmer at Woodland, Calif., was packed and waiting for transfer to camp.

All of them were given about two weeks to leave their homes and report to camp. They could take only the possessions they could carry.

Now, the Japanese American Citizens League (JACL) has as its national priority a redress program which would result in the government acknowledging its mistake in interning citizens who were guilty of no crime and paying the survivors of those camps $25,000 each.

But even more important, the issue of redress is to serve as a way of educating the public about this chapter of American history.

Fewer than 100,000 of those incarcerated still survive. The league hopes to introduce federal legislation on redress soon.

Camp Savage brought Nisei to Minnesota

Many of the Japanese-Americans living in the Twin Cities area came here during the days of World War II.

According to census figures, there were 41 Japanese in Minnesota in 1940.

During World War II, about 5,000 people of Japanese ancestry lived here because of the U. S. War Department's Military Intelligence Service Language School (MISLS) at Camp Savage, which later moved to Fort Snelling. The number included both students and families, many of whom came here to escape evacuation or discrimination common to the Japanese on the West Coast.

Population statistics for 1970 placed the number of Japanese-Americans in Minnesota at about 2,600.

The purpose of the school was to train individuals with some knowledge of Japanese language and culture in military intelligence.

The school opened in November 1941 at the Presidio in California. By May of the following year a search was under way for another location—one that would have larger quarters and be in an area more hospitable to the Japanese.

A camp formerly used by the Civilian Conservation Corps and later as an old men's home near Savage was selected, and the first class of 200 men started on June 1, 1942.

By the fall of 1944, about 1,800 had graduated from the school, and space again was a problem. The school was moved to Fort Snelling where supply and administrative functions already were being handled.

The linguists worked in various war theaters, translating Japanese documents. Graduates of MISLS translated the entire

From "The MISLS Album"

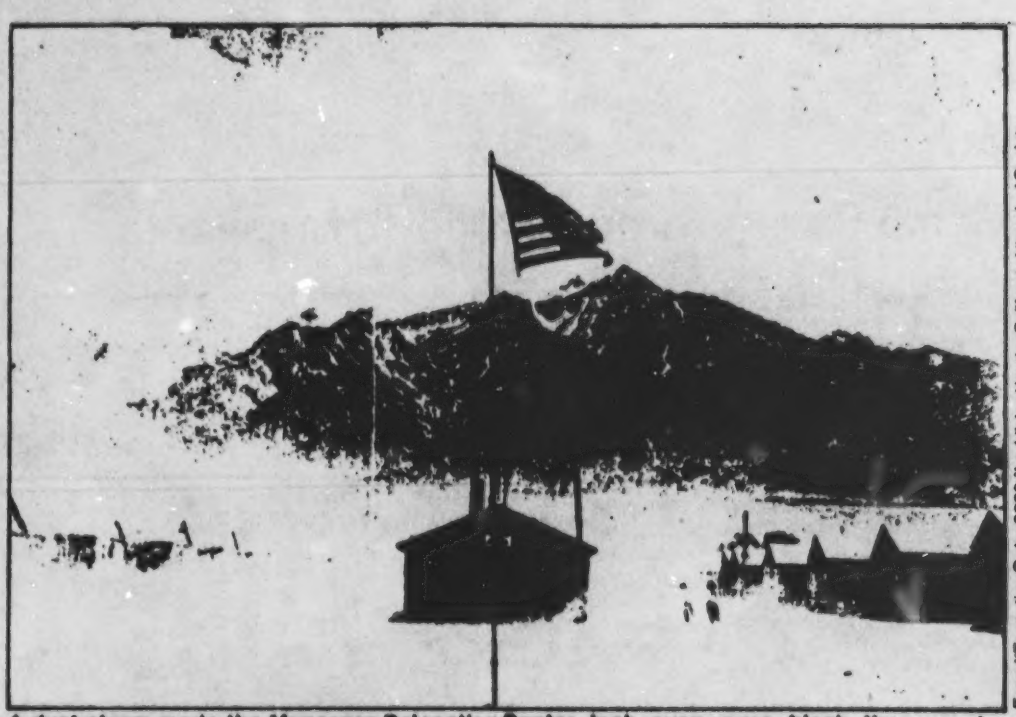
Entrance to Camp Savage at Savage. When facilities became crowded, the school was moved to Fort Snelling.

Japanese battle plan for the naval battle of the Philippines. The plans had been captured from the commander-in-chief of the Combined Japanese Fleets.

After U.S. occupation forces landed in Japan, some of the graduates worked at war crime trials as translators and interrogators.

One of the school's graduates, Tosh Abe, now president of the Twin Cities Chapter of the Japanese American Citizens League, was one of many who decided to return to this area after the war.

He recalled how surprised he was to find that the discrimination he knew on the West Coast didn't exist here. "I could go in any restaurant to eat, I could go to the Prom ballroom to dance."



From "Executive Order 9066," published by the California Historical Society.

A dust storm made the Manzanar Relocation Center look even more bleak than usual. Many residents felt the presence of the American flag was ironic.

Camp Savage trained students in Japanese language for military intelligence. (Photo courtesy Minnesota Historical Society.)

Bob Hosokawa

It was a magnificant spring evening in May 1942. Bob Hosokawa and his new bride climbed to the top of the grandstand on the Western Washington Fairgrounds in Puyallup to look out over the green fields.

"I thought, 'My God, I can't go out there. I can't leave here. Here I am an American citizen, being restricted for not having committed any kind of crime'," Hosokawa recalled. "It really hit me that I'd lost something very precious—my freedom."

The question of his loyalty and that of other Japanese-Americans was brought home to him strongly in an incident in camp that July 4.

"We decided to have a patriotic ceremony. We thought it important not to lose sight of American ideals," he said.

Events were the pledge of allegiance, singing of the Star-Spangled Banner and other typical activities for the Fourth of July. But when those in camp looked up, they were met with a surprise.

"The authorities had mounted a machine gun on top of the grandstand in case our ceremony was a plot to have a demonstration."

The Hosokawas were detained at the fairgrounds, which had been converted to a camp for Japanese-Americans, until late that summer when they were moved to Minidoka, near Twin Falls, Idaho.

He described the camp: "It was hacked out of sage brush, surrounded by barbed wire fences with watch towers and sentries. There were barrack-type tar paper buildings, a central mess hall."

The Hosokawas left in February 1943. "The government said if you can get security clearance and find a job or school and someone to guarantee you wouldn't become a ward of the community, you could leave."

A college professor of his — he had an English degree from Whitman College — found him a newspaper job in Independence, Mo.

"We were glad to get out of the barbed wire gate," Hosokawa said.

So began his newspaper career. He subsequently worked on the Des Moines Register and the Minneapolis Tribune. He taught journalism at the University of Minnesota and the University of Missouri and now is vice president of communications and personnel for Super Valu.

His brother Bill Hosokawa, editorial page editor of the Denver Post, is author of "Nisei, the Quiet Americans," a history of the Japanese in the United States.

He said it's difficult for people today to know the fear and suspicion about Japanese-Americans that existed on the West Coast after the war broke out.

"The FBI swept through the community and arrested various people suspected of being alien leaders. If you got certain magazines, you could be arrested. There was great anxiety among the older Japanese. I remember mother sitting by the kitchen stove, throwing letters and pictures she'd received over the years from her family in Japan because she didn't want to be suspected of being a foreign agent."

Hosokawa said the evacuation can't be measured in terms of loss of property, which was a reality.

"I was young enough that it didn't really harm me, it didn't grievously injure me for life. The older generation suffered more. But the loss of benefits of living in a free society hurt us all. Unless you lose your freedom at some time, you don't realize what a loss it is."

His great fear is that the loss of freedom will happen again, and he sees parallels today in court rulings eroding freedom of the press.

Staff Photo by Bruce Bisping

"Americans have to be aware there was this chapter in our history. In wartime, there could be enough hysteria by special groups to bring this about. I think there is always a threat to freedom. People who are strong are going to seize power from those not strong enough to defend themselves.

"We have learned that unless you're very vigilant, very aware, there is a steady erosion of your civil liberties."

Yet, Hosokawa doesn't favor the idea of redress for the victims of evacuation, but does see the need for public awareness of the act.

Those who deserve redress—the people of his parents' generation, who suffered most—are dead.

His mother, who had been ill before the war and didn't have the necessary medical treatment in camp, died shortly after the war.

"It had been my mother's dearest wish to be a citizen, but she died too soon."

Issei, those born in Japan but living in the United States, were not permitted to become citizens until 1952. ▶

May Tanaka

Gila Bend, Ariz., was home to May Tanaka for three years during World War II after her family was evacuated from Gardena, Calif.

Her first impressions: dust, barracks, gila monsters.

"It was very depressing as we looked at this area in the middle of the desert. Everything was brown. All we had in our house were cots furnished by the government, no tables, no chairs.

"The whole place changed. Japanese are very creative and made the most of their time by planting gardens and trees, making furniture."

But there was no question that they, the Japanese-Americans, were not free to leave.

"The camp was guarded by military police. Their bayonets were pointed toward the camp. If anyone tried to escape, they were put in the guardhouse."

Meals were eaten in a central mess hall. Each block had a central bathroom and a laundry. There was a store where clothing and other necessities were sold. People held in camps could earn between $8 and $19 a month to work at their occupations. The population of the camp she was in was about 10,000 and a second camp located a short distance away had 5,000.

Tanaka came to Minneapolis Labor Day weekend of 1945 because a sister had come here to work. Another sister and a brother, in the language school at Camp Savage, were in the military. Tanaka was among the last to leave the camp because she had been ill with tuberculosis.

"Dad wanted to go back to California to the farm, but friends told him not to go back because the people in California weren't welcoming the Japanese back. He decided he had no choice but to go with me," she said. "I didn't want to go back to California. There was nothing left there and I decided to go in a different direction."

Some of the family's possessions had been stored with a Caucasian friend. Others were left with a man who later disappeared. Guns, cameras and short-wave radios were confiscated before the war.

Tanaka found a job with Minnesota House Furnishing Co., as a clerk. She later attended Minnesota Business College and today is senior clerk typist and secrtary to the director of the Hennepin County Chest Clinic.

"I didn't find the resentment against the Japanese here. People I worked with were terrific. I think it was because Minnesota was so far from the West Coast, the people here didn't know what had happened to us," Tanaka said.

She is a past president of the Twin Cities Chapter of the Japanese American Citizens League (JACL) spearheading the drive for redress. The JACL redress program calls for a Congressional lobbying effort for the U.S. government to acknowledge incarceration as a mistake and $25,000 redress per person incarcerated

- 227 - Staff Photo by Darlene Phster

"At first, I had questions about redress, if it was worth the effort. Japanese have a tendency to regress," she said.

"Some ask 'why now?' At the time the war ended, many of us were trying to get an education, to take care of our parents, to get settled. Now we have jobs, homes, families and we can say 'we're ready to do what we have to do.'

"If nothing comes of it, we have educated the public that this should not happen to anyone who is an American citizen. It was an injustice. It was not right to intern people who were American citizens. We were also at war with Germany and Italy and those people were not interned."

She said the $25,000 figure was picked because it would have some impact.

"If we'd ask for $10 we'd probaby have gotten it, and the government would have hoped we would be quiet."

Tosh Abe

While Tosh Abe served in the U.S. Army during World War II, his mother and brother were held in an evacuation center at Poston, Ariz., for being of questionable loyalty.

A native of San Diego, Abe was drafted in 1941. But when sentiment against the Japanese-Americans began increasing, Abe and others began to feel the discrimination even in the military.

He had been stationed on the West Coast but along with others of the same ancestry, was shipped inland to Texas.

"We were treated as undesirables," he recalled.

His duties were cleaning out the reception center after recruits came through, and the garbage detail.

At one point, those of Japanese ancestry had to turn in all possible "weapons", such as pocket knives.

"We did it. What was the point in not doing it?" he said.

A few months later Abe was selected to attend the Military Intelligence Language School at Camp Savage, even though his knowledge of the Japanese language was limited.

For six months, he was in class from 8 a.m. to 9 p.m., learning to speak and write Japanese, learning the military history, philosophy, geography and religion of Japan.

When he was discharged in November 1945 after having served in the Burma-China-India Theater, Abe decided to make the Twin Cities his home. He finished the engineering degree at the University of Minnesota that he had started at UCLA before the war. He is now with Minnesota Mining and Manufacturing Co.

One of his most vivid memories is of being home on leave on the day Pearl Harbor was bombed.

"I was in uniform and a neighbor said to me, 'What army do you think you're in?' Another person said, 'Your people just bombed Pearl Harbor,' " Abe said. "The FBI and Navy Intelligence came in and went through our house. It was rather disturbing to have them do this without a search warrant."

His father, who had died earlier that year, had been interested in photography, and the FBI that day confiscated all his films, which included movies of the family at picnics, at holidays. After the war, the projector and cameras were returned but the film wasn't.

The next April, his mother and brother were evacuted and following the government's regulations, took only what they could carry. Abe said they had been given one week to dispose of the possessions accumulated in a lifetime.

Most of the furnishings of their two-story home were stored with an attorney friend or in the garage.

Abe was not allowed to go home on leave for Christmas in 1942 and it wasn't until June that he was allowed to return to San Diego.

Staff Photo by John Croft

"I found out much of what had been stored had been stolen," he said.

He arranged to have his mother and brother leave the camp to come to the Twin Cities in 1943.

Abe is president of the 225-member Twin Cities chapter of the JACL and strongly supports the concept of redress. He would not be eligible for any monetary reimbursement since he was never in a camp.

"At first I wouldn't touch the idea with a 10-foot pole," he said. "But as I heard more about it, I began seeing what they (JACL) were driving at. Americans understand the dollar sign, it's what we live by."

"We're not trying to resurrect the unpleasantries but point out these things do happen. We've got to stand up for what the Constitution says. If we don't, we're not first class citizens." ▶

K. C. Nomura

Staff Photo by Regene Radnecki

Dr. K.C. Nomura, today a vice president of Honeywell, volunteered to be a migrant farm worker in Idaho in order to get out of the Manzanar camp during the war.

He was sent back to Manzanar, Calif., after a year and then went to Chicago through a church project.

"I had $25 and a one-way ticket to Chicago. I got there and found I had no skills. I was very unworldly," he said.

He found a job as a receiving clerk, and started attending North Central College. He wanted to finish his education and applied to many universities. Many schools would not accept Japanese-American students during the war years.

"One of the most humane and cordial replies was from the University of Minnesota," he said. So he decided to come to Minneapolis. He started classes but in late 1944, he was drafted.

In the infantry, he was sent from camp to camp in the United States. When the war ended, he decided to finish his education at the University of Minnesota. He received a doctorate in physics of the solid state and attended the Harvard University graduate school of business administration.

A very important reason he stayed here was because he liked the people. He does some recruiting for Honeywell and said he tells people a plus of living here are the people.

"I never considered going back to California. I was grossly mistreated there," he said.

Nomura said two groups were hurt very much by the evacuation: parents who were in their late 50s and older people with no families.

"These were people who were at the time of their lives when it should have been getting easier. They were wiped out with no hope for recovery, he said. "My father-in-law was close to 70 when he got out of camp and he was one of the lucky ones. He came to St. Paul and found work as a janitor. He had operated a theater in Walnut Grove, Calif., before the war.

"There were several thousand without friends or families when the camps closed. They were given $25 and sent back to where they were picked up. I often wonder what happened to these people."

When Nomura speaks on redress, he finds people who say "Did they kill you? No, so you're lucky." or "Did they torture you?"

"Their logic is 'it could have been worse.' " Nomura said. "I don't feel lucky because we're dealing with something that was totally unnecessary."

And there were real tragedies. His mother-in-law committed suicide shortly after she left camp, unable to start over again.

He is not convinced that such a situation could never happen again. Laws remain that allow for movement of people in case of emergency. If a group of people are seen to be the cause of the catastrophe and a few people in high places promote getting rid of that group, history could be repeated.

Nomura said Supreme Court rulings in the Gordon Hirabayashi and Fred Korematsu cases say military necessity is justification for internment of American citizens.

I wish I knew then what I know now," he said. "I'd be hard to put away." ▶

-22y-

Henry Tsuchiya

Microbiologist Dr. Henry Tsuchiya wanted to go into the Army during World War II but was told by the draft board that his research work at the University of Minnesota was too valuable to the war effort.

Ironic? Not usually, but Tsuchiya was of Japanese ancestry and his valuable scientific research was being done at a time when other Japanese-Americans were being placed in camps for reason of ancestry.

Tsuchiya was one of the first Japanese-Americans to come to the Twin Cities.

"I came in 1938 from Seattle. I decided to self evacuate because the prejudice was too strong on the West Coast. I had no chance at a job in my profession," he said.

When it became clear that evacuation or relocation was going to be a reality, Tsuchiya called his parents and brother in Seattle and told them to come here also. They had less than three days to get ready.

His wife called her family in San Francisco and they also moved to the Twin Cities.

"There's wasn't a Japanese community in Minnesota in 1942," he said. "My wife and I were one of the few Japanese couples in Minneapolis—that is, Americans but of Japanese ancestry.

Tsuchiya was with the Office of Scientific Research and Development, doing early research work on sulfa drugs and penicillin.

But he was investigated by the FBI and the police.

After the war, Tsuchiya got a higher level security clearance and went to Peoria, Ill., to work at a U.S. Department of Agriculture laboratory. Gasohol was among the projects he researched.

Tsuchiya's father came to the United States in 1904, his mother in 1913. Both lived to become American citizens, the one thing they really wanted, he said.

His parents had long been aware of pending problems between the United States and Japan, and in 1926 his mother took him and his brother to Japan to sever their dual citizenships.

"Our families never moved back to the West Coast," he said. "For a long while I had a loathing of the West Coast because of the racist feelings. Now I think I would go back."

Tsuchiya opposes the idea of redress, although he sees the evacuation and discrimination against Japanese-Americans as an error.

He said he believes it also impossible to pay back the blacks and the native Americans for the injustices and discrimination they have faced.

"I think evacuation was a traumatic experience, a racist experience for Japanese Americans, and it is past. I know some will think I'm not senaitive because I didn't go to camp, that I had it soft working at the University of Minnesota."

What he would favor are monuments to the people in Portland, Seattle, San Francisco, Los Angeles and other cities that had high numbers of Japanese-Americans evacuated.

"Memorials could serve as a reminder that we should never discriminate against people because of their race," he said. "I don't want any form of racism to raise its head again. People should be judged on their own merits." ▶

Staff Photo by John Croft

Bill Doi

Bill Doi was just out of Bothell, Wash., high school when talk of evacuating Japanese-Americans from the West Coast started.

"In civics class I learned about a citizen's rights, and I really believed," he said. "I didn't think, up until we were moved, that we would be. I couldn't believe that citizens who had certain rights guaranteed under the Constitution would have them taken away."

But it wasn't long before posters went up ordering those of Japanese descent to report to a relocation center. In two weeks, Doi's family was moved to Pinedale Center near Fresno then to Tule Lake in northern California.

The experience was devastating to his 64-year old father, who had been a truck gardener, as it was to many of that age, Doi said.

"He was honest, industrious and encouraged us to be good American citizens, to give up the Japanese culture. After he was taken into camp (where he spent two years) he never became a contributing member of society again. He lost everything. He couldn't get himself to start over again."

The family members had stored most of their possessions in the farm home they rented. They returned after the war to find it had burned.

Doi wanted to get out of camp, and one way was to enlist in the military, which he did in November 1942.

Doi had some knowledge of the Japanese language so he studied day and night to get into the Camp Savage language school. But he became ill, was hospitalized for two months and couldn't catch up. He remained at Camp Savage, planning free-time activities for others in the school.

He went on to attend the Minneapolis College of Art and Design. He now works for

Staff Photo by Donald Black

Campbell-Mithun Advertising Agency.

The Dois went quietly to camp back then, but now he has become bolder, although he admitted, "It is with great difficulty I talk about these things in public. Nisei have been so reticent about doing anything that would bring them public note."

Today he is active in the Japanese American Citizens League (JACL) and speaks frequently to groups on the experiences of the Japanese-Americans during the war.

Public education about evacuation is a primary concern of his.

"The money isn't the main issue," he said. "The issue is the fact we were denied our rights to citizenship. There was not a single case of espionage or sabotage by Japanese-Americans before, during or after the war. We had no right to be judged by jury or the right to meet our accused. Our rights were denied because of our ancestry." ■

ASIAN AMERICANS: AN ANNOTATED BIBLIOGRAPHY

I. Pre-School and Primary Levels

AEKYUNG'S DREAM. Min Paek. Children's Press, San Francisco, 1978.
Aekyung is a Korean American girl who is frustrated by peers who call her "Chinese." Her self-image and pride as a Korean American is strengthened as she begins to learn English.

ALL KINDS OF FAMILIES. Norma Simon. Albert Whitman and Co., Chicago, 1977.
This children's book describes the many different kinds of families there are, nuclear/extended, separated parents, family growth, etc.

ASIAN AMERICAN STUDY PRINTS. Asian American Bilingual Center, Los Angeles, 1979.
The Asian American Study Prints are ten photo essays on the life and work of different Asian American men and women. Captions describing each poster are printed on the back. The Teacher's Manual provides background information, captions for the prints, vocabulary, discussion questions and follow-up activities for each poster set.

CHINESE CULTURAL RESOURCE BOOK. Irene Kwok. The National Assessment and Dissemination Center for Bilingual Education, Fall River, 1976.
Collection of activities, folktales, poems, games, songs, etc. on the Chinese culture. Some of these contents are still practiced in the Chinese American communities today. This bilingual book can be extremely useful for elementary teachers.

CỔ TÍCH NHI ĐỒNG - VOLUMES I AND II. (Folk Tales for Children). Tran Van Dien and Winabelle Gritter. Freedom Flight Corporation, 1976.
Six bilingual (Vietnamese and English) folktales of Vietnam are presented in these books. The illustrations were drawn by a Vietnamese artist and are nonstereotypic.

FOLD, CUT AND SAY THE JAPANESE WAY. Frances Uyeda and Jeannie Sasaki. Uyeda Sasaki Art, Seattle, 1975.
Through easy and fun activities, children are taught several Japanese words and cultural traditions.

FRIENDS! FRIENDS! FRIENDS! Ruth Jaynes. Bowmar Publishing Corp., Glendale, 1967.
Kimi, a Japanese American girl, introduces her friends at her school.

A HEART AS STRONG AS MT. FUJI. Linda Wing. Asian American Bilingual Center, Berkeley, 1978.
First person narration of a Japanese American woman's arrival in America.

IT'S FUN BEING YOUNG IN KOREA. Peter Hyun (Ed.) Saeim Toh Sa Publishing Co., Seoul, 1979.

Folktales, poems, children's songs, and contemporary stories from the Korean heritage are presented in this illustrated children's book.

JING HO HAUK HO #1 AND 2. C. K. Rekal and B. S. L. Kan. Fortune Cookie Press, Seattle, 1976.

These are good make it, do it, and learn it books of Chinese activities for children and includes varied activities.

A LOOK AT PREJUDICE AND UNDERSTANDING. Rebecca Anders. Lerner Publications Co., Minneapolis, 1976.

The text and photographs of this book examine the nature of prejudice in a style that's easy to understand.

RAINBOW ABC'S. 1977-78 Ethnic Cultural Heritage Program Staff, Seattle Public School Dist. No. 1, Seattle, 1978.

Twenty six multicultural alphabet cards emphasizing cultural pluralism and a teacher's supplement with fifty human relations activities are contained in this kit for primary and elementary grades.

RAINBOW ACTIVITIES: 50 MULTI-CULTURAL/HUMAN RELATIONS EXPERIENCES. Seattle Public School District No. 1. Creative Teaching Press, Inc., South El Monte, 1977.

Fifty multicultural/human relations experiences under four catagories: Cultural Pluralism, Self-image, Values and Feelings. Has activities showing some Asian American influences.

SARI-SARI. Maria Victoria U. Ciocon. Children's Book and Music Center, Los Angeles, 1977.

A variety of Pilipino stories, activities, poems, and nursery rhymes in English and Tagalog are included in this children's book.

WHY AM I DIFFERENT? Norma Simon. Albert Whitman and Co., Chicago, 1976.

For primary grade levels on the differences between people.

II. Elementary - Intermediate Levels

AN ALBUM OF CHINESE AMERICANS. Betty Lee Sung. Franklin Watts Co., New York, 1977.

Photographs and short explanations of various aspects of the Chinese American experience, i.e., history, education, holidays, etc. The book unfortunately includes erroneous information--one example of Chinese writing is shown upside down, and the Chinese year for 1977 is incorrect.

ASIAN AMERICAN PEOPLE AND PLACES. Asian American Studies, Inc., Visual Communications, Los Angeles, 1972.

Nine stories in fold-out form, introducing contemporary Asian American life styles. A variety of roles and occupations are shown: Chinese produce men, Samoan minister, Korean teacher, Pilipino doctor, and a Japanese strawberry farming family.

EAST/WEST ACTIVITIES KIT. Ethnic Understanding Series. Visual Communications, Los Angeles, 1972.

Kit includes four large posters with thirteen different activities (e.g., Chinese character writing, Japanese origami, Pilipino sipa balls, Hawaiian banana poi). Good for discussions of cultural similarities, and differences between Eastern and Western lifestyles, however, use examples of the "differences" with caution.

GOT ME A STORY TO TELL. Sylvia Yee and Lisa Kokin. St. John's Educational Threshold Center, San Francisco, 1977.

Five stories told by children of different ethnic backgrounds. Black, Latino, Chinese, Hindustani, and Pilipino. Because of the ethnic diversity, each story is unique, showing the varied composition of America.

JADE. Jade Publications, Los Angeles.

This magazine series focuses on Asian Americans in a variety of occupations offering a diverse perspective of this ethnic group. Personal historical experiences of several Asian Americans are also related in the issues.

JOURNEY HOME. Yoshiko Uchida. Atheneum, New York, 1978.

This book follows one Japanese American family after their release from Topaz, one of the relocations camps in World War II. Their difficulties in making friends, finding employment, and renting a home are described. (An earlier book, Journey to Topaz, tells of Yuki's experiences in the relocation center.) The author is Japanese American and has written many books for children.

MY ANCESTORS ARE FROM CHINA/JAPAN/KOREA AND EAST ASIA/POLYNESIA/SOUTHEAST ASIA. Touch and See Education Resources, Palos Verdes Estates.

The My Ancestors Are From ... series describes some of the cultural aspects of different Asian countries. The packets consist of individual cards which identify cultural activities for the student to pursue. The contents can be used in different subject areas, music, math, science, art, etc.

III. Junior-Senior High Levels

AIIIEEEEE! AN ANTHOLOGY OF ASIAN-AMERICAN WRITERS. Frank Chin, J. P. Chan, L. F. Inada, and S. Wong. Anchor Press/Doubleday, Graden City, 1975.

This is a collection of writings of fourteen Americans of Japanese, Chinese and Pilipino descent, including poetry, plays, and excerpts from novels.

ASIAN-AMERICAN AUTHORS. Kai-Yu Hsu and Helen Palubinskas. Houghton Mifflin Co., New York, 1972.

Contains selections of prose and poetry by Chinese, Japanese, and Pilipino American writers. This is a good introduction to Asian American literature, and is tailored for high school students, but some of it is suitable for younger students. The authors include questions at the end of each selection. Some of the ideas may be misinterpreted if you do not have a strong background in Asian American history and culture.

CHILD OF THE OWL. Laurence Yep. Harper and Row, New York, 1977.
A twelve year old girl who knows little about her Chinese heritage is sent to live with her grandmother in San Francisco's Chinatown. Describes the housing and social atmosphere of the earlier Chinatown.

CHINATOWN TEEN POST: ANTHOLOGY. Chinatown Teen Post, Los Angeles, 1978.
This volume was developed by young Chinese Americans and contains writings which reflect their ethnicity.

CONTACTS AND CONFLICTS: THE ASIAN IMMIGRATION EXPERIENCE. Asian American Studies Center, University of California, Los Angeles, 1975.
This student text presents short descriptions of the immigrations of different Asian groups to America. Each chapter deals with a specific Asian American group--their contributions, struggles and immigration history. Chinese, Japanese, Pilipino, Korean, and Samoan American groups are included.

DRAGONWINGS. Laurence Yep. Harper and Row Publishers, Inc., New York, 1975.
Story of Chinese immigrant and his son who, in early 1900's, dream of building a flying machine and succeed. In the new land, however, they are faced with prejudice, and the sacrifices and failures of living with discrimination. Much of the realities of San Francisco's Chinatown in the 1900's are depicted.

FAREWELL TO MANZANAR. Jeanne Wakatsuki and James D. Houston. Bantam Books, New York, 1973.
This is a personal account of Jeanne's stay in Manzanar, one of the internment camps for people of Japanese descent during World War II. Easy reading.

AN ILLUSTRATED HISTORY OF THE CHINESE IN AMERICA. Ruthanne Lum McCunn. Design Enterprises of San Francisco, San Francisco, 1979.
This student text covers the early migration of Asians across the Bering Straits and describes the history of the Chinese in this country. The book was written on a fifth grade reading level and is accompanied with a teacher's guide.

THE PHILIPPINES: ROOTS OF MY HERITAGE. Melissa Macagba Ignacio. Pilipino Development Associates, Inc., San Jose, 1977.
This is a personal account of a young Pilipino American girl's stay in the Philippines, the country of her cultural heritage. The book includes photographs of the author with her relative in the Philippines showing various aspects of the Philippine culture. A glossary of Pilipino words and two songs are included in the back.

SING TO THE DAWN. Minfong Ho. Lothrop, Lee and Shepard Co., New York, 1975.
Dawn, a young Thai girl, wants to go to high school, but is faced with her father's disapproval.

SOJOURNER I, II, III, IV. Asian American Studies, Berkeley Unified School District, Berkeley, 1971-1974.

These books contain stories, poems, drawings, and photos by Asian American high school students. Some of the entries are written in one of the four languages of each group: Filipino (Tagalog), Japanese, Chinese, and Korean.

VIETNAM. Dong Cao and Tram Le. Asian American Studies, Berkeley Unified School District, Berkeley, 1977.

This is a comprehensive and yet brief introduction to Vietnam. (The history, people, religions, education, arts, customs, festivals, games, folktales, and cooking.)

IV. Teacher Resources

AMERASIA JOURNAL. Asian American Studies Center, University of California, Los Angeles, 1971 - present.

These journals contain articles, essays, and other information concerning Asian and Pacific American issues.

ASIA - TEACHING ABOUT/LEARNING FROM. Seymour Fersh. Teachers College Press, New York, 1978.

This is a comprehensive teacher's guide to teaching about Asians and Asian Americans. Graphs, charts and statistics on the Asian population and geography are included as well as useful suggestions for classroom activities.

ASIAN WOMEN. Asian Women's Journal, University of California, Berkeley, 1971.

"Thought-provoking collection of historical, analytical and personal articles, art work, photos, poetry and short stories expressing the opinions and consciousness of Asian Women."

BRIDGE. Basement Workshop Inc., New York, 1971 - present.

Articles in this magazine series focus on historical and contemporary issues concerning Asian/Pacific Americans.

CHINK!. Cheng-Tsu-Wu. World Publishing Co., Times Mirror, New York, 1972.

Documentary history of Anti-Chinese prejudice in America (discriminatory laws, slurs, and stereotypic media protrayals) is presented in this book.

CIVIL RIGHTS DIGEST, Vol. 9, No. 1. Suzanne Crowell, (Ed.). U.S. Commission on Civil Rights, Washington, D.C., Fall 1976.

The eleven articles in this issue focus on the Asian American experience in this country. Separate articles on Pilipino Americans, Chinese Americans, Japanese Americans, Korean Americans, Pacific Islanders, and Vietnamese refugees describe the history and heritage of these Asian American groups in the United States. A short bibliography and articles on Asian American employment and contemporary issues further supplement the text.

COUNTERPOINT: PERSPECTIVES ON ASIAN AMERICA. Emma Gee. Asian American Studies Center, Los Angeles, 1976.

Comprehensive collection of articles on and by Asian Americans. Three major headings (Critical Perspectives, Contemporary Issues, and Interaction) includes essays on Asian history, education issues, stereotyping through the media, labor immigrations, short stories, and poetry.

FROM JAPS TO JAPANESE: THE EVOLUTION OF JAPANESE AMERICAN STEREOTYPES. Dennis Ogawa. McCutchan Publishing Corp., Berkeley, 1971.

This booklet examines stereotyping of the Japanese Americans and offers good analyzations of "other" images of the Japanese American, (i.e., the well-educated, well Americanized, quiet, shy and docile Japanese).

IN MOVEMENT: A PICTORIAL HISTORY OF ASIAN AMERICA. Dr. Franklin Shoichiro Odo. Visual Communications, Los Angeles, 1977.

Photographic history of the immigration, work, and community of the Asian American people. Captions accompanying pictures offer detailed descriptions.

KOREAN AMERICAN WRITINGS: SELECTED MATERIAL FROM INSIGHT, KOREAN-AMERICAN BI-MONTHLY. Insight, New York, 1975.

These articles, poems, and essays on Korean American contemporary concerns and issues were written by first, second, and third generation Korean Americans.

LETTERS IN EXILE. Asian American Studies, University of California, Los Angeles, 1976.

Selected materials reflecting the history of the Pilipinos in America are divided into three sections: Conflict and Contact (the immigration obstacles and conflict); Exile and Exclusion (how discriminatory practices led to the exclusion of the Pilipino); Crisis and Construction (the present plight of elderly Pilipinos).

NISEI: THE QUIET AMERICANS. Bill Hosokawa. William Morrow and Co., Inc., New York, 1969.

A comprehensive account of Japanese in America: "First contacts, problems, and achievements as immigrants, life in Japanese American communities, growth of political and social awareness among the American born (Nisei), and search for identity."

ON VISUAL MEDIA RACISM. Eugene Franklin Wong, Arno Press, New York, 1978.

A comprehensive investigation of the history of Asians in the media is presented in this dissertation. The role of Asians in the media and attitudes of the public towards them are examined in pre World War II films and post World War II films. Interviews with Asian American actors and actresses follow the study.

ROOTS: AN ASIAN AMERICAN READER. Amy Tachiki, Eddie Wong, Franklin Odo, and Buck Wong, Asian American Studies Center, Los Angeles, 1971.

Basic text on Asian Americans divided into three parts: History, identity, and community. Interviews, and poems are integrated into the articles--everything written by and for Asian Americans.

saint paul public schools
URBAN AFFAIRS / TITLE IV-C PROJECT
INTEGRATING ASIAN AMERICAN CURRICULUM INTO THE CLASSROOM
NORTH END ELEMENTARY SCHOOL 27 EAST GERANIUM AVENUE ST. PAUL, MINNESOTA 55117 TELEPHONE: (612) 488-8051

AUDIO VISUAL MATERIALS

Filmstrips

Elementary:

ARTS AND CRAFTS OF JAPAN
Encore Visual Education, Burbank, 1972

Some of Japan's arts and crafts, e.g., calligraphy, sumi-e, pottery, sculpture, wood prints, and toys are described.

ASIAN AMERICAN ABC'S
Visual Communications, Los Angeles, 1974

This filmstrip and teacher's manual uses Asian American artifacts to teach young students the English alphabet. Teacher's guide includes suggested activities and questions to accompany each frame.

ASIAN FAIRY TALES
Prentice Hall Media, Detroit, 1968

A collection of five Asian fairy tales in filmstrip form is presented in this kit. Unfortunately, one Chinese fairy tale shows a kimono clad woman among traditionally dressed Chinese. Confusing the distinct Asian ethnic groups perpetuates the stereotype that all Asians look alike.

CHILDREN OF ASIA
U.S. Committee for UNICEF, New York

This filmstrip is divided into five parts: 1) Overview of Asia, 2) Asian children at school, 3) Asian children and their families, 4) UNICEF helps Asian children, 5) Children of Asia. Each section provides information about UNICEF in several Asian countries, India, Afghanistan, Bangladish, Korea, Hong Kong, Nepal, Sri Lanka, Thailand, and Indonesia. A teacher's guide accompanies the script.

CHILDREN OF THE INNER CITY
Society for Visual Education, Chicago, 1970

Six filmstrips on different families of the "Inner City." Cynthia, Japanese American girl, is the Asian American perspective. Describes some of the cultural traditions of one Japanese American family. The pictures are somewhat dated.

FIVE FAMILIES
Scholastic, New York, 1972

Five filmstrips with tapes on different families on the United States. Teachers guide carries complete scripts with pictures, classroom activities, supplementary materials, and notes for each filmstrip. "Chinatown" is the Asian American perspective. The Yang's are a bilingual family in San Francisco's Chinatown. Glimpses of a day in the Yang family show some aspects of their Chinese heritage, e.g., wok cooking, the abacus, painting, language, food. The pictures themselves lend to classroom discussions on Chinese American experiences.

THE JAPANESE AMERICANS - AN INSIDE LOOK
Multi-Media Productions, Stanford, 1972

Mrs. Yoshiwara, Curriculum Director of the Japanese American Curriculum Project, narrates the filmstrip and draws from her personal experiences as a Japanese American in the United States. Part I describes the Japanese immigration to the United States, and the development of legal and social racism against the Japanese people. Part II describes World War II prison camp experience, and concludes with a look at how the Japanese Americans today cope with prejudice and some corrective legislation. Teacher's guide includes activities and a bibliography.

JAPANESE STORIES OF MAGIC
Coronet Media, Chicago, 1976

A collection of six Japanese folktales.

LOOK AND SAY - Communication and Children in China
Schools Outreach Program, Midwest China Study Resource Center
Minneapolis, 1978

This filmstrip has two sections: Part I illustrates communication of feelings through body language and expression using pictures of Chinese children. Part II deals with communication through speech, writing, television, etc. Although the filmstrips do not deal directly with Asian Americans, Part I can be used to convey the universalness of communication.

THE MANY AMERICANS - Set 2
Learning Corporation of America, New York, 1976

Part II of the "Many Americans" program describes the lives of four ethnically different children: Lee Suzuki (Hawaiian), Miguel (Puerto Rican), Siu Mei Wong (Chinese American), and William (Black). These filmstrips should be used in conjunction with other filmstrips of the same ethnic minorities. If seen alone, they may perpetuate some stereotypes.

MR. TANI
Visual Communications, Los Angeles, 1975

Mr. Tani's experiences in America. Mr. Tani, an Issei fisherman, (first generation Japanese American) describes his first impressions of America. A child also narrates Mr. Tani's experiences during and after the war.

THE SECRET OF GOODASME
Council on Interracial Books for Children, New York, 1980

This filmstrip is part of a three-filmstrip curriculum unit, Winning "Justice For All," developed by the Council on Interracial Books for Children. The teacher's guide contains lesson plans to teach about sex and race stereotyping, the topics of the filmstrip.

SIX FAMILIES IN THE UNITED STATES
Encyclopedia Britannica, New York, 1971

Description of life of Six Families in the United States. Includes a Mexican American perspective, Black, and Chinese American perspective. The Changs Celebrate New Year gives one Chinese American view. The filmstrip deals mostly on the eating/food aspect of the New Year. Description of the martial art, karate and some everyday situations included.

SOUTHEAST ASIA: PAST AND PRESENT
BFA Educational Media, Santa Monica,

Two sound filmstrips illustrate the life, industry, and cultural background of Southeast Asia. The kit was developed for elementary and junior high grades.

TALES FROM JAPAN
Coronet Instructional Media, Chicago, 1971

Eight filmstrips on Japanese fairy tales are presented in this kit. One tale, "The Tears of the Dragon," unfortunately confuses the traditional garb of the Japanese with the dress of the Chinese. Again, this ignorance of distinction between the Asian cultures reinstates the stereotype that all Asian people look the same.

UNDERSTANDING CHINESE AMERICANS
The Association of Chinese Teachers, San Francisco, 1976

Three filmstrips dealing with different Chinese American experiences: 1) Getting to Know Carol Low, shows a Chinese American girl living in San Francisco Chinatown. Shows similarities and differences between the Chinese American and other American life styles. 2) My Friend, Roland Chan, presents the problems of a Chinese immigrant family living in Chinatown. Their difficulties in language, employment, and adjustment to a different environment are shown. 3) Julie's Report, emphasizes the contributions of the Chinese in America. Julie brings her uncle to class to tell what the Chinese did to help build America.

Secondary:

AMERICAN ETHNIC FOODS - CHINESE FOOD
Butterick Publishing, New York, 1977

This two part sound/color filmstrip investigates how Chinese cuisine transferred to the United States and how it is maintained in Chinese American communities today. Basic cooking procedures and recipes are provided on activity sheets.

ASIAN IMAGES IN THE MEDIA
Asian Americans for Media, University of California, Los Angeles.

This slide presentation describes the evolution of Asian stereotypes in various media forms, e.g., Hollywood films, texts, cartoons for children, television, etc. This presentation was developed by an Asian American organization whose purpose is to confront stereotypes in the media.

CHINESE AMERICANS: Realities and Myths
The Association of Chinese Teachers, San Francisco, 1977

Four sound filmstrips covering the history of the Chinese American, their current community, and misleading stereotypes:
1) "Forgotten Pioneers"
2) "Challenge to the American Dream"
3) "Chinese Americans Today"
4) "Mislabeling People"

THE CHINESE AMERICAN: ACCENT ON ETHNIC AMERICA
Multi-Media Productions, Stanford, 1972

Historical perspective of the Chinese in America--investigation of the Chinese immigrants' goals and hardships. Discriminatory actions of the government is also briefly described.

DISTORTED IMAGE: STEREOTYPE AND CARICATURE IN POPULAR AMERICAN GRAPHICS 1850-1922
Anti-Defamation League of B'nai B'rith, New York

These sixty pictures record the prejudice and stereotyping of many immigrant groups in America. The illustrations were collected from cartoons, trade cards and labels and provide a history of how ethnic stereotypes originated. The teacher's guide describes each slide and provides background information.

THE FILIPINO AMERICANS AMONG US
Clover Park School, Tacoma, 1977

Produced by the Pilipino American educators of Washington. In-depth look at the cultural and educational history of the Pilipino Americans.

FILIPINOS IN HAWAII
General Assistance Center for the Pacific, Honolulu, 1974

Introduction to the history of the Filipinos in Hawaii.

IDENTIFYING SEXISM AND RACISM IN CHILDREN'S BOOKS
Council on Interracial Books for Children, New York, 1978

This set of two filmstrips demonstrate both the blatant and subtle ways in which racist and sexist messages are transmitted through children's books. Although more suitable for educators, this filmstrip can be used for secondary courses on racism and sexism.

JAPANESE AMERICAN RELOCATION, 1942
Olcott Forward, Inc., Pleasantville, 1970

Filmstrips, picture cards, game cards, and student reading books provide information on the relocation of Japanese Americans. For use with secondary students.

PREJUDICE IN AMERICA - THE JAPANESE AMERICANS
Multi-Media Productions, Stanford, 1971

Four filmstrips covering the Issei, Nisei wartime and contemporary experience. Developed by the Japanese American Curriculum Project and is narrated by Florence Yoshiwara.

MINORITIES HAVE MADE AMERICA GREAT
Warren Schloat Productions, Pleasantville, 1975

One strip in the series recounts the history of the Japanese and Chinese in the United States from the building of the transcontinental railroad through the internment camps of World War II, and closes with the Asian contributions to the United States culture. The set also includes two strips on the Native Americans, two on the Puerto Ricans, and one on the Mexican Americans.

THE OTHER FORTY-NINERS
Multi-Media Productions, Inc., Stanford, 1972

History of the Chinese immigration to the United States, covering the Gold Rush, the growth of prejudice against the Chinese, anti-Chinese propaganda, the labor party's view, and the culmination.

RELOCATION OF JAPANESE AMERICANS - RIGHT OR WRONG
Zenger Productions, Inc., Culver City, 1970

Filmstrip is divided into two parts. The first part presents the history of Japanese Americans in the United States from the late 1800's, shows how Japanese adapted themselves to a new life, and examines the prejudice faced by them. The second part deals with the wartime experience from Pearl Harbor, camp life, to the final order closing the camps. Ten photo aids accompany the set and teacher's guide.

THIRD WORLD PEOPLES - INDOCHINA PACKET
United Church Press, Philadelphia, 1973

This kit describes, in beautiful and graphic photographs, the lands and peoples of Indochina and the effects of the war on them. A map showing the different ethnic groups in Indochina and a book, Indochina is People, help introduce the many cultures of Indochina. The book offers brief background information on the history and cultures of Indochina and suggests lessons and activities for use in a secondary classroom.

UNDERSTANDING INSTITUTIONAL RACISM
The Racism and Sexism Resource Center for Educators, New York, 1978

A comprehensive introduction to the concept of institutional racism is presented in this filmstrip set for secondary grade levels. How does racism affect employment, education, housing, women, etc.? What are some statistics showing the need for minority involvement?

WE'RE NOT ALL ALIKE
National Education Association, Washington, D.C., 1973

Series of discussions by Asians, Blacks, Chicanos, and Native Americans and an exchange of ideas among people from these four groups. Participants voice their individual viewpoints on the relationship of students in their ethnic group, and the schools, and society in which they live. (Teacher's manual and suggestions for use included.)

Films

Elementary:

JENNY
Anti-Defamation League of B'nai B'rith, New York, 1978

Jenny and her family are Japanese Americans who share their cultural heritage in this film. Her parents and grandmother recall America's past when Japanese Americans were not accepted.

KITES AND OTHER TALES
Visual Communications, Los Angeles

The origins and history of kites in Asia is described by an Asian American kitemaker in this film.

SIU MEI WONG: WHO SHALL I BE?
Learning Corporation of America, New York, 1971

Story of a young Chinese American girl who faces a conflict of cultural values. Her father wishes her to attend Chinese classes while Siu Mei wants to go to ballet class.

TO BE ME: TONY QUON
Visual Communications, Los Angeles

This film introduces a ten-year-old Chinese immigrant and his experiences as a non English speaker in an American elementary school.

Secondary:

AHYNUNG AMERICA: TWO KOREAN FAMILIES
Macmillan Films, Inc., New York, 1978

This documentary compares the experiences of two Korean families in America: one recent immigrant family working to maintain a grocery business; the other a more established family of concert musicians.

CRUISIN' J-TOWN
Visual Communications, Los Angeles

Asian American musicians express their ethnic identity through the music they play in this film, offering a nontraditional perspective of Asian American music.

THE JAPANESE AMERICANS
Handel Film Corporation, New York

The history of the Japanese Americans is presented from the Perry visit to Japan to contemporary Japanese American communities.

JUNG SAI-CHINESE AMERICANS
Macmillan Films, Inc., New York

A Chinese American journalist discovers her ethnic origins by traveling through the West and interviewing many Chinese on the early coolie labor, the work on the railway and in the mines, and the development of Chinatowns.

THE NISEI-PRIDE AND SHAME
Macmillan Films, Inc., New York, 1959

Narrated by Walter Cronkite, this film is part of the television series "20th Century." The Japanese American internment experience is explored and analyzed.

PIECES OF A DREAM
Visual Communications, Los Angeles

Film presents an overview of the struggles of Asian American farm laborers in the Sacramento River Delta. Scenes of daily farm life in the Delta, historical events, and the life of the younger generation provides insight into the contemporary problems of the Asian American laborers.

THE PILIPINO IMMIGRANTS
Pilipino Development Associates, San Jose

This documentary film describes the Pilipino immigration to America, the obstacles the immigrants encounter and the development of self-help organizations.

WATARIDORI: BIRDS OF PASSAGE
Visual Communications, Los Angeles

Through collected interviews with three Issei (first generation Japanese Americans) the history of Japanese immigration to the United States is described.

Compiled by: Sharon Shiraiwa
June 20, 1980

KEY CONCEPT INDEX

ACCULTURATION

(Secondary)
- Chinese Experience in the United States (Part II), 201

ANCESTRY

(Elementary)
- Why We Are Called Asian Americans, 27

CONTRIBUTIONS

(Elementary)
- Banana Poi, 59
- Block Printing of India, 7
- Japanese American Paper Folding, 55
- Making Paper, 42
- Measurement, 48
- Nhay Lo-Co: Game of Vietnam, 13
- Pilipino Sipa Ball, 86
- Tangrams - A Chinese Puzzle, 3

(Secondary)
- Arts and Crafts of Asia, 183
- Asian Women, 177
- Contributions of Asian Americans, 122
- Famous Asian Americans, 173
- Geometric Origami, 126
- Hindu Pyramid Puzzle, 129

COMMUNICATION

(Elementary)
- Asian Body Part Words, 17
- Language of Hawaii, 38
- The Story of Chinese Characters, 80

(Secondary)
- Journal Keeping - Asian Americans and Me, 186

DIFFERENCES

(Elementary)
- Asian American Children and Me, 14
- Asian American Cooking Utensils and Household Items, 31
- Chinatown is More Than a Place to Eat, 71
- Families, 21
- Graphs, 44
- New and Different Foods, 25

DISCRIMINATION

(Secondary)
- Another Side of Chinatown, 143
- The Chinese Experience in the United States (Part I), 197
- Japanese American Relocation World War II/A Multimedia Presentation, 190
- Stereotyping in St. Paul, 169

ETHNIC ENCLAVES

(Secondary)
- The Chinese Experience in the United States (Part I), 197

FAMILY

(Elementary)
- Asian American Children and Me, 14
- Families, 21
- Rabbit Folktales From Asia, 75

HERITAGE

(Elementary)
- Asian American Cooking Utensils and Household Items, 31
- Asian Body Part Words, 17
- Chinese Dragon Masks, 62
- Chinese Ribbon Dance, 9
- Folktales, 65
- Japanese American Paper Folding, 55
- A Korean Folktale: "The Story Bag," 11
- People of Hawaii, 34
- Vietnamese Folktales, 94
- Why We Are Called Asian Americans, 27

(Secondary)
- Another Side of Chinatown, 143
- Asian Americans: Why Did They Leave Their Countries?, 154
- Drawing Inclined Lines and Angles/ Vietnamese Lunar Calendar, 110
- Drawing Lines and Angles/Ko-no, Game of India, 114
- Drawing Lines and Angles/Pilipino Game of "Dama," 116
- Drawing Verticle and Horizontal Lines/ Konane, 118
- Famous Asian Americans, 173
- Geometric Origami, 126
- Hundu Pyramid Puzzle, 129

IMMIGRATION

(Elementary)
- The Sharing Syndrome, 89
- Who's An Asian American, 84

(Secondary)
- Asian Americans: Why Did They Leave Their Countries?, 154

INSTITUTIONAL RACISM

(Secondary)
- The Chinese Experience in the United States (Part I), 197
- The Japanese American Relocation World War II/A Multimedia Presentation, 190

PREJUDICE

(Secondary)
- The Chinese Experience in the United States (Part I), 197
- The Chinese Experience in the United States (Part II), 201
- Stereotyping in St. Paul, 169

RACISM

(Secondary)
- Asian Women, 177
- The Chinese Experience in the United States (Part I), 197
- The Japanese American Relocation World War II/A Multimedia Presentation, 190

SEXISM

(Secondary)
- Asian Women, 177

SIMILARITIES

(Elementary)
- Asian American Children and Me, 14
- Asian American Cooking Utensils and Household Items, 31
- Chinatown is More Than a Place to Eat, 71
- Families, 21
- Feelings, 23
- Folktales, 65
- Graphs, 44
- New and Different Foods, 25
- Nhay Lo-Co: Game of Vietnam, 13

(Secondary)
- The Chinese Experience in the United States (Part II), 201
- Journal Keeping - Asian Americans and Me, 186
- Korean Proverbs, 205
- Stereotyping in St. Paul, 169

STEREOTYPING

(Secondary)
- Another Side of Chinatown, 143
- The Chinese Experience in the United States (Part II), 201
- Confronting Stereotypes, 149
- Media Stereotyping of Asian Americans, 188
- Recognizing Stereotypes, 165
- Stereotyping in St. Paul, 169
- Understanding Stereotypes and Prejudice, 131

VALUES

(Secondary)
- Korean Proverbs, 205

SUBJECT INDEX

ART

(Elementary)
- Block Printing of India, 7
- Chinese Dragon Masks, 62
- Pilipino Sipa Ball, 86
- The Story of Chinese Characters, 80

(Secondary)
- Arts and Crafts of Asia, 183

HOME ECONOMICS

(Elementary)
- Asian American Cooking Utensils and Household Items, 31
- Banana Poi, 59
- New and Different Foods, 25

INDUSTRIAL ARTS/DRAFTING

(Secondary)
- Drawing Inclined Lines and Angles/ Vietnamese Lunar Calendar, 110
- Drawing Lines and Angles/Ko-no, Game of India, 114
- Drawing Lines and Angles/Pilipino Game of "Dama", 116
- Drawing Vertical and Horizontal Lines/Konane, 118

LANGUAGE ARTS/ENGLISH

(Elementary)
- Folktales, 65
- A Korean Folktale: "The Story Bag", 11
- Rabbit Folktales From Asia, 75
- The Sharing Syndrome, 89
- The Story of Chinese Characters, 80
- Vietnamese Folktales, 94

(Secondary)
- Korean Proverbs, 205
- Journal Keeping - Asian Americans and Me, 186

MATH

(Elementary)
- Graphs, 44
- Measurement, 48

(Secondary)
- Contributions of Asian Americans, 122
- Geometric Origami, 126
- Hindu Pyramid Puzzle, 129

MUSIC

(Elementary)
- Chinese Ribbon Dance, 9
- Developing an Awareness For Asian American Folksongs, 19

SCIENCE

(Elementary)
- Making Paper, 42
- New and Different Foods, 25

SOCIAL STUDIES

(Elementary)
- Asian American Children and Me, 14
- Asian American Cooking Utensils and Household Items, 31
- Asian Body Part Words, 17
- Banana Poi, 59
- Chinatown is More Than a Place to Eat, 71
- Developing An Awareness for Asian American Folksongs, 19
- Families, 21
- Feelings, 23
- Japanese American Paper Folding, 55
- Language of Hawaii, 38
- Making Paper, 42
- New and Different Foods, 25
- People of Hawaii, 34
- Rabbit Folktales From Asia, 75
- The Sharing Syndrome, 89

- Tangrams - A Chinese Puzzle, 3
- Who's An Asian American?, 84
- Why We Are Called Asian Americans, 27

(Secondary)
- Asian Americans: Why Did They Leave Their Countries?, 154
- Another Side of Chinatown, 143
- Asian Women, 177
- Chinese Experience in the United States (Part I), 197
- Chinese Experience in the United States (Part II), 201
- Confronting Stereotypes, 149
- Famous Asian Americans, 173
- Japanese American Relocation World War II/A Multimedia Presentation, 190
- Korean Proverbs, 205
- Media Stereotyping of Asian Americans, 188
- Recognizing Stereotypes, 165
- Stereotyping in St. Paul, 169
- Understanding Stereotypes and Prejudice, 131